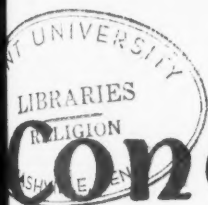


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VOL. XXV

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NO. 5

The Doctrine of the Call into the Holy Ministry

(A Conference Paper)

By WILLIAM F. ARNDT

IN discussing the doctrine of the call, as we all know, we are not traveling on an uncharted sea, but the subject has been discussed in innumerable books, brochures, essays, lectures, and articles. A person would think that since so many navigators have been at work, surely the proper ocean lanes leading to the desired ports have been discovered. Sad to say, there is no unanimity here. Affirmations are hotly pursued by denials.

Why is it? One reason is that the Word of God does not contain many statements on this subject—a fact which might have shown the investigators a priori that in this area God has given His Church a great deal of liberty, of free choice. While there are many narratives in the Holy Scriptures of people that were called, the directives to be followed by the Christians of all times are so few that they can easily be written on a comparatively small sheet of paper. This is a point which will probably be challenged and be met with a decided *quod est demonstrandum*.

Another reason is that here we come into a field belonging in part not to abstract, absolute doctrine, but to practice, to life, where situations, necessities, people, temperaments, and gifts differ enormously. A custom or practice which may be good under certain conditions may prove unworkable or even harmful under conditions of a different nature.

What I should like to plead for in our joint study is patience and moderation and humble, brotherly forbearance as we look at the various conclusions and opinions with which we are here confronted. To get a view of what is involved, a few Scripture teachings of a more general nature will have to be pointed to.

I

My first proposition is one which for us Christians has the character of an axiom—the blessed Gospel of Jesus Christ has to be preached. Here there is no debate. The Scriptures contain a direct command of the Lord addressed to His disciples: "Go ye, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." There are others of like tenor. And even if we did not possess any directives of this nature, we should know that the Gospel has to be brought to people because it is evident that they need it, and the law of love would compel us to acquaint them with the salvation which God in divine mercy has provided through our Savior, who is over all, God blessed forever.

II

A second proposition likewise has the nature of an axiom—it is the duty of every Christian to help in the spreading of the Gospel. The mission commands are not meant for one group only, for the Apostles, for the clergy, for the male members of the Church; they are general. The words that Peter addresses to the Christians to whom he writes his First Letter are evidently meant for believers of all climes and ages: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light," 1 Peter 2:9. On this point, too, there is no debate.

III

My third proposition is a simple historical fact which likewise is not a matter of controversy. It is this: To propagate the Gospel, Jesus called twelve men to whom He gave the title "Apostles." The word means ambassadors. They were to be His special witnesses, and that is a function which they fulfilled. Their number was added to when Paul was called, who became the greatest of them all. At times even others are given the title, Barnabas and Silas, the companions and co-workers of Paul. This fact is in line with the freedom which prevails in New Testament times. The believers have come of age, as St. Paul hints, and it is no longer the practice of our great God to determine every little step for us in advance.

IV

In the fourth place we have to say the Apostolic office was not continued when these special witnesses of Christ went to their heavenly reward. James the Elder was put to death by Herod Agrippa I, as related Acts 12, and there was no one selected to take his place. The institution of the Apostolate was not meant to be a permanent one. The Irvingites, the followers of Edward Irving, that remarkable and gifted London preacher who attracted even men like Carlyle, the sect which teaches that the Apostolic office has to be reinstituted to usher in Christ's Second Coming, are altogether wrong.

V

In the early Christian Church God called other people directly and endowed them with special so-called charismatic gifts for the spreading of the Gospel, but their positions were not continued when the charismatic gifts ceased to be bestowed. We here have to think especially of the prophets. In the early Church the prophetic gift was to be seen, and Paul puts a high value on it. It consisted in this, that certain people whom God had endowed with the peculiar gift of "prophecy" received revelations from above which they pronounced to the Church for its instruction and edification. These revelations at times referred to the future, but by no means always. Frequently they were strong exhortations pertaining to the life of the members of the respective Christian Church. "Prophecy" in this case meant not merely foretelling, but rather forth-telling, proclamation. There were other charismatic functions, such as speaking with tongues and the interpretation of tongues, which were intended to help in the establishment of the Church. All these special gifts have ceased to exist. The Church was founded and has been spread. These gifts are no longer needed. We do not deny that there could be prophets in our midst like the prophets in the early Christian Church if God desired that this institution should come back to life. The power of the Lord is just as great now as it was two thousand years ago. But we have no proof that such is His will. The charismatic gifts, like those of the Apostolate, have become extinct.

VI

There is one office, not a charismatic one, which the Holy Scriptures indicate the Church must have. It is the office of elder.

The proof for this sweeping assertion is contained in Titus 1:5: "For this reason I left you on Crete that you should continue to supply in proper order that which is still lacking and place elders in the various cities, as I instructed you in detail." Note carefully what Paul says here. He not only tells Titus to see to it that the congregations on Crete are provided with elders, but also that where this office is missing, something is lacking or wanting. From this we have to draw the conclusion that this office must be found in a Christian church if it is to be equipped as it should be. The office of elder is the same as that of bishop, as Titus 1:5, 7 and Acts 20:17, 28 show. Other passages, for instance, 1 Peter 5:1 ff., show us that these elders had the function of pastors, of shepherds. When the New Testament speaks of pastors and teachers, we may assume that the same persons are meant who in other places are called elders by the holy writers. We must say, then, that of the many offices we find in the Church today the one that can be proved to rest on a direct divine mandate is that of elder, or pastor, or bishop. Let us now think of the call into this office.

VII

It is one of the most positive teachings of the Lutheran Church that whoever wishes to occupy the position of pastor must be called into this office. Art. XIV of the Augsburg Confession is well known: "Of Ecclesiastical Order they [that is, our churches] teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called." The word "publicly" has received due attention in the comments of theologians. The Latin word is *publice*. The meaning is not what we express by publicly, but it signifies "in the name of others," "as representative of the public or of the Church." In most churches this principle has been stressed, and, I think, in our Lutheran Church probably more so than in other Protestant denominations: to be a minister of the Gospel a call is required. On this point there is very little, if any, disagreement in the church at large.

VIII

The important question is, Can this thesis be substantiated from the Scriptures? Some of the proof texts advanced evidently are not relevant. Often Jeremiah 23 is quoted. This text speaks of the

false prophets who come before God's people without having been called by the Lord. Such texts are very interesting and instructive historically, but they do not pertain to the present question. We are not talking about prophets, but about pastors, ministers. Besides, it is not Old Testament situations that we are confronted with in our study, but conditions in the New Testament. At most, a person might find something analogous in the case of such prophets, but certainly the texts pertaining to them are not proof texts covering the question whether every pastor of a congregation must be called. Heb. 5:4, quoted in this connection, has a reference to Aaron, saying that no one takes the honor for himself, but one who is called by God, as was Aaron. We here must make the same comment as before — the text does not speak of pastors of congregations. — But there is one text that is compelling, cogent, pertinent. It is Rom. 10:14-17. Given in my own translation, the passage reads: "How, then, shall they call upon Him on whom they have not come to believe? And how shall they believe where they have not heard? And how shall they hear without a preacher? And how shall they preach if they are not sent? Just as it is written, How beautiful are the feet of those who proclaim good news! But not all have become obedient to the Gospel; for Isaiah says, Lord, who has believed our proclamation? So, then, faith comes through the proclamation, and the proclamation through the command of Christ." The words in which we are particularly interested read: "How shall they preach if they are not sent?" These words imply that if a person is to be a preacher of the Gospel, he has to be sent. To be sent is merely another term for "to be called." We say, then, it is the teaching of Paul and hence of the New Testament, that preachers of the Gospel have to be called for their blessed work.

We are here laboring a point which, I believe, is quite generally conceded. If a pastor is a minister of Jesus Christ, then certainly it is implied that he was put into the service by Christ Himself. He is in the service of Jesus because Jesus has given him that high position. It is a contradiction in terms to call a person a minister of Christ whom the heavenly Master has not honored with a call into this precious service.

IX

Up till now everything is clear. But at this point our difficulties begin. What is the form of such a call? How is it given? In the sectarian churches there is a good deal of discussion of the inner call. This is a factor which should not be brushed aside as a fiction. There is such a thing as an inner call. It is the conviction that God wants me to be a minister of the Gospel. If we had more time at our disposal, if the ideal conditions under which our forefathers lived and worked were still in existence, who, when they assembled in conferences like this one, did not adjourn till a whole week had been spent, we ought to call the roll and let each member of the conference get up and tell us honestly, frankly, how it came about that he is a pastor. Some interesting stories would be told, a few of them probably startling, others very edifying, all giving evidence that God has many different ways of procuring servants for His vineyard. Why the matter of the inner call has not received more attention in our circles will become apparent when we look at the next point.

X

It is evident that when we speak of an inner call, we are dealing with something that is altogether subjective. When a person comes to me and says, "I have the conviction that God wants me to become a Christian pastor," how can I discern whether or not what he says is true, and, if true, whether it is not the veriest moonshine, some vagary that his imagination has conjured up? An examination of such a person will perhaps soon show what kind of man and mentality I am dealing with, whether he perhaps is like that colored man who came running from the cornfield where he had been plowing, went to a minister in the neighborhood, and said: "Sir, God wants me to be a preacher, because I saw a clear sign in the heavens, two letters, P. C., which mean, preach Christ," whereupon the minister, a wise man, said: "Brother, you are altogether mistaken, that P. C. does not mean preach Christ, but plow corn." I say an examination will show whether it is this sort of person who makes the claim of possessing an inner call or whether the applicant has to be taken seriously. I know of a worthy young man who started out as a student of law. He was drafted

into the army and was caught in the battle of the Bulge when it looked for a few days as if the American invasion forces would suffer a crushing defeat. He was in one of the spots where the fighting was most vicious, and when his comrades fell to the right and to the left, he vowed that if God would see him through that battle alive, he would become a minister of the Gospel. The Lord did spare him. This young man felt he had a sacred obligation to fulfill. He likewise felt he had an inner call to become a servant of the Word. He presented himself as a student of theology, was graduated and ordained, and is now, I am sure, doing blessed work in the Lord's vineyard. There are numerous instances of this kind, some of them instances where men give up lucrative positions and become ministers of the Gospel because they have the conviction that it is God's will they should preach His Word. That is what I term the inner call. God be praised for it that He moves the hearts of young men to become ambassadors of Jesus Christ in this sin-cursed world.

XI

The inner call, precisely because it is entirely subjective, is not sufficient. It is not something demonstrable unless we should be dealing with cases like those of the Apostolic Church where miraculous signs and wonders could be performed to show that the claims of special appointment by the Lord were not either dishonest or a form of self-deception. But such conditions do not prevail and cannot be expected to return. This means that we have to have something nonmiraculous, objective, something that can be demonstrated, as the basis of the call.

We have it in the action of Christian congregations extending calls. It can be demonstrated that God wants Christians to group themselves into congregations, that He does not wish them to remain isolated one from the other, but form communions, brotherhoods, churches. These congregations, according to God's will, must have elders, presbyters, bishops, pastors, teachers, to mention a number of terms occurring in the New Testament, for that office, and they have the right to call men to become their pastors or elders. You will say, This surely is a *quod est demonstrandum*. Very well, we shall reserve the next point for it.

XII

A Scripture passage which to me is really convincing when the question is asked whether the congregations have the right to issue a call to somebody to become their pastor is 1 Cor. 3:21-23: "Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." — This is a truly comprehensive passage. It sweeps through the whole universe, and gives the Christians the key to everything. What does Paul mean to say? You Christians are foolish to quarrel among yourselves as to whether you belong to Paul or to Cephas or to Apollos or to somebody else. Don't you see that the disputing you are carrying on as to the leader in the Church to whom you wish to cling is altogether vain, idle, beside the point, because all things belong to you? All these men are yours. Paul belongs to you as well as Peter and Apollos. They are all your servants, endowed by God with gifts for your benefit. It is a passage speaking of the immense freedom of the Church, of its great authority in spiritual matters. Must we not say, after reading these words, that if the Corinthian Christians had in their midst a man having all the qualifications for the position of elder and they desired to make him their pastor, they had the full right to call him into that office? Is that not clearly implied?

There is another important consideration. All Christians are spiritual priests, having the right and the duty to spread the Gospel of Jesus Christ. Imagine a group of them living at a certain place assembled in a meeting. They will say to each other: While we all are priests, we know that God wants us to have a pastor, a leader. Let us pray about the matter and then call somebody who is qualified to be our shepherd. They may take one from their own midst who possesses the qualifications that God has indicated. Perhaps they pick a very modest man who has not been much in the limelight. He may be startled. But when they call him, then there may grow up in him the conviction that it is God's will that he serve as elder. Is there anything wrong with the procedure which I have just now sketched? It seems to me to flow quite logically, simply, and naturally out of the circumstances that obtain in such

a case. Being a spiritual priest implies that one has great prerogatives and high authority; in reality, there is nothing higher in the Church. When Christians call a minister, they act as spiritual priests.

We must not forget that the person so called serves in a dual capacity. He is on the one hand the spokesman, the pastor, the elder of the congregation, serving it with such gifts as he possesses, breaking to it the bread of life. On the other hand he is the servant of Jesus Christ, called to act in that very capacity. How is that? What has Jesus to do with it? Well, the congregation called him because it is Jesus Christ's will that there should be elders in the Church who at the same time would be servants of Christ or God (cf. Titus 1:7). Hence when the members of the Church issued a call to the person in question, it was the expressed intention of the Church to place him as its head in the capacity of a servant of Jesus Christ. He was called by his fellow Christians exactly to have that high position.

Let us think of another matter here. Where things are normal, the man who has been called by the congregation and who accepts the call has been put into his position by a twofold call, the inner one, which I described before, and the external one of the congregation. Perhaps the inner call came first, perhaps not. It may have come after the external call from the congregation reached him. On this subject I intend to have a little more to say by and by.

XIII

I have spoken of the congregation as having the right and authority to call a pastor. But now let us not forget that in this area there is a large degree of liberty when the manner in which the calling is to be done comes into consideration. As we conduct our business in the congregations of The Lutheran Church—Missouri Synod, it is not the whole congregation that calls, but the so-called voters, and usually not all of these, but only a fraction of them, those who assemble, who unfortunately very rarely constitute the total number of voters. It is a representative meeting that calls. Of course, the result of the deliberations issuing in a call are made known to the whole congregation, and every member has a right to protest. To obviate the conceivable necessity

for somebody to protest *after* the final vote, as a rule all the candidates for the holy office are announced beforehand so that every member of the Church has an opportunity of presenting comments or protests. Is this procedure right? Why not? We live in the blessed era of the New Testament where freedom is our birthright, one of our prized possessions. If that is the way the congregation wishes to do its work, we need not object, on principle. There may be better ways, wiser ways, but we need not call such a method wrong. A congregation may go a step further and delegate the selection to a small committee. It may even delegate it to a person, a bishop. If such is its desire, there is nothing in the Holy Scriptures to show that such a procedure is wrong.

XIV

Permit me to elaborate on this last point a little more. The position of the Lutheran Church has always been that *iure humano* we may have bishops. I am here speaking of bishops in the technical sense of the word, leaders or heads of districts or of national churches, such as we have, for instance, in the Lutheran Church of Sweden. In Germany, too, the position of bishop has been reintroduced, so that we have, e.g., a *Landesbischof* of Hanover and of Bavaria. On this matter Melancthon's subscription to the Smalcald Articles should be compared. He says there that he would be willing to acknowledge the Pope as the chief bishop provided that the Pope allowed the Gospel and that it was understood that such a position was held by the bishop of Rome merely *iure humano*, not by divine right. That precisely has always been the view which obtained in our Lutheran Church. The Missouri Synod has not favored the appointment of bishops, because we have the example of the Roman Catholic Church before our eyes, where this position has been used most flagrantly for the oppression of consciences. But we have always been willing to admit that while the system of the Swedish Church may have some dangers inherent in it, we cannot on the basis of the New Testament call it wrong.

XV

I have spoken of the inner call. Suppose a person harbors the conviction that he ought to be a minister of the Gospel. He makes

this conviction known, but he does not receive an external call. What is he to do? My reply is, Let him be patient. Let him work at something else, and let him be a faithful witness of Christ in the place where God has put him. The lack of an external call may be an indication that his inner call, after all, is not so genuine as he would like to believe. At any rate, he should not make himself the pastor of a congregation, step before the people and say, I have an inner call to be your minister. In our democratic atmosphere and climate his pretensions would lead to quick disaster, and properly so.

XVI

If a person has received an external call but does not have the inner call, the situation is difficult. If he has the conviction that God does not want him to become a minister, he must reject the external call. He must not violate his conscience. If he really is definitely of the conviction that God does not want him in the ministry, then let him say No to the call that reaches him. I am sure that I do not speak of fictitious cases. I have heard of qualified men being called into the ministry who felt that the Lord did not desire that they accept a call. In such instances the individual's conscience has to do the deciding. If he is moved by sordid, selfish, carnal motives, he is to be pitied and certainly grievously offends his heavenly Master. But it is certainly conceivable that his course is not dictated by unworthy considerations. We must leave him to the judgment of the Lord.

XVII

If the external call comes, and there is no inner call, nor the conviction that God does not want him in the ministry, then the person in question should follow the commandment of love and serve the congregation, trusting that the longed-for inner call will come in the course of time. Here I take it for granted that the congregation is in a state of severe difficulty and that the man in question is qualified for the position of minister. I imagine that in the pioneer days situations like the one here visualized were not rare. My view here rests on the old principle that in cases of doubt we should let the law of love decide.

XVIII

One great factor in this matter is prayer. Let no one who is confronted with the question whether or not he should enter the holy ministry forget this mighty means of receiving help from God. I do not think that a person can be too emphatic in this particular respect. The Christians of today are fast getting to be a worldly-minded generation; the fleshpots of Egypt are more delectable to them than the austere fare on the hills of Zion. That earnest communion with God taught us in word and in unparalleled example by our blessed Savior is not practiced as it should be. Who of us can say that he approaches the piety and the prayer life of our fathers? Many of our difficulties are due to our reliance on what we consider our own superior knowledge and acumen rather than on God's help obtained in ardent prayer. In no area is the injunction to go to God in prayer more important than in that of calling a pastor for a congregation, where we are dealing with the special service of Christ.

XIX

It is very important that the advice of experienced brethren be sought whenever an external call reaches a person. God has arranged our lives in such a way that we do not lead existences of isolation, but have brethren with whom we are connected by mutual ties of confidence and love. Who can enumerate the many instances of disaster that could have been avoided if the respective person had taken his call to a brother or brethren for advice! Such advice should be sought prayerfully, but it does not have to be followed. The brother to whom you turn is not infallible; but his glasses may be less colored than yours, and he may discern factors which elude you.

XX

If a person has the inner conviction that he ought to serve in the ministry, the conviction which I have termed the inner call, then let him make this known to the brethren. If he does this in a humble way, his motive being the ardent desire to serve the Savior and his fellow men, then there is nothing reprehensible in such a course. We frown on people that are overambitious, that lack in modesty and humility. Yes, lack of humility, human pride, is a serious sin. But is it necessarily a sign of pride when a man

says he would like to serve the Savior as a pastor and that he has the conviction that God wants him to occupy such a position? If this springs not from motives of self-aggrandizement or a longing for earthly glory and distinction, why should it be wrong? Is it not entirely right and proper? Would silence in this case not be reprehensible? Let us in this matter keep our vision clear and not judge in superficial fashion.

XXI

While the congregation has the right to extend a call to a person to become its pastor, it must not overlook the qualifications which the New Testament lays down for ministers and which are chiefly given in the Pastoral Epistles. Nor should it disregard the advice of brethren, especially of officials of Synod. "All things are lawful for me, but all things are not expedient," says St. Paul 1 Cor. 10:23. That word has its application in this area. The minister of Jesus who is to be the pastor of a congregation must have certain qualifications laid down chiefly 1 Timothy 3 and Titus 1. You know them well, having heard them read at ordination and installation services and having pondered them, I am sure, many a time in the privacy of your study and elsewhere. Just as our liberty, whether it be political or spiritual, must never become license, so the privileges and authority of a congregation must never take on the form of recklessness and misuse. This is all so self-evident that I need not dwell on it any longer. And synodical officials, who in some quarters are shunned because it is held their advice does not flow from a genuine concern for the well-being of the congregations, must by all means be consulted. We have elected them for the very purpose that they may serve us with their counsel, which is given from a high vantage point from which the whole field of the Church can be surveyed. I intimately know several congregations who have made it a rule not to proceed without the advice of synodical officials in calling a pastor, and they have fared well.

XXII

Let me emphasize once more: The New Testament is a testament of freedom. The Church has the right to create offices beside that of the pastoral office. While Paul informs us that the pastoral office should be established, he does not say that it is the only one which

the Church has the right to introduce in its midst. That Paul was well aware of here moving in a territory where great liberty has to be granted is evident from his pointing out in writing to Timothy the qualifications of deacons, but omitting the mention of deacons when he tells Titus what kind of ministry the church on Crete had to have. In fact, in his Letter to Titus he does not mention deacons at all. Another indication we may find in his giving rather detailed instructions on the topic of widows in the First Letter to Timothy, but abstaining from reference to the subject when he tells Titus what had to be done on Crete. These are arguments from silence, the logicians among you will say, and that fact has to be admitted. But they do prove, it seems to me, that for Paul these questions as to the precise structure of the ministerial office were not of prime importance.

XXIII

With full assurance we look upon such offices as those of our synodical presidents, professors, missionaries, mission secretaries, parish school teachers, as offices the call into which is a divine call. All these offices and functions are covered in the command of Jesus: Go and teach all nations; go into all the world and preach the Gospel to every creature. Let the message of Christ be proclaimed in the best way possible and as abundantly and widely as possible — that is the great big directive. It is often thought that we have to safeguard the divine character of the work done by the officials or church workers mentioned by showing that their activity is a subsidiary one to that of the local pastor. I do not think that such laborious and often tortuous reasoning is needed here at all. Christians, being spiritual priests, have the right to establish offices which will be helpful in the great cause in which they are jointly engaged, if only good order and the law of love are not violated. The difficulties which in some quarters are felt to exist vanish when we think of the high degree of freedom the New Testament Church enjoys.

XXIV

Now a few additional points. It will be said perhaps that my presentation is wrong because it is evident that not the *congregations* of the first Church elected elders, but that elders were given to them by the Apostles or their assistants. Acts 14:23 will

be cited, where it is stated that Paul and Barnabas appointed elders in the congregations which they had established in Southern Asia Minor. That argument is at least partly justified. I cannot agree with the theologians who look upon the Greek word in that passage, whose literal meaning is "a stretching forth of hands," as an allusion to the voting of the congregation members for a person by a show of hands. The people "voting," one must not forget, were not the congregation, but Paul and Barnabas. The word therefore must mean "select," "appoint." But is there anything strange in the procedure of Paul and Barnabas? The congregations had barely been founded. They knew very little of Christian doctrine and practice. They needed men to help them in the understanding of God's Word. And Paul and Barnabas undoubtedly made inquiries in a place like Iconium as to who the men were that could serve as leaders, as elders, and said these men should become your pastors. Knowing Paul and Barnabas as we do, we can be sure that this was not done in a legalistic, but in a brotherly, evangelical manner. The congregations were still infants who had to be led. We have to proceed pretty much in the same way in the mission fields in India, Japan, and elsewhere.

Another passage that will be cited against me is Titus 1:5, discussed before, where Titus is ordered to appoint elders for the various churches on Crete. What I just said about the course of Paul and Barnabas in Southern Asia Minor applies here, too. The churches on Crete were young. They were not able to administer their own affairs as yet. So Titus is told to appoint elders. That he did so in an evangelical way we may take for granted. I have no doubt that the Apostles and missionaries, as they proceeded in this manner, gave the proper explanations. In the Church there is freedom. This was the best way of ordering the affairs of the young congregations. The Apostles chose that course, and the congregations, we may be sure, acquiesced. We may go further and say it was the only way in which under the circumstances the organization that was required could be effected. One could add, too, in defense of my position, that Paul and Barnabas were definitely inspired and as such had the Holy Spirit to guide them; and on that account their course could not be fully normative for us who do not have that direct divine inspiration.

XXV

Another objection that may be raised against my remarks is that I have altogether failed to dwell on the importance of ordination and the laying on of hands. Is it not, so it may be inquired, this very laying on of hands of the clergy which bestows the office of the holy ministry? I must say that I fail to find in the New Testament any injunction that there should be a special act of ordination when a person is called as, or to be made, a minister. There are instances reported of the laying on of hands when such important function was entrusted to a person or persons; but that is all. We must not forget that the laying on of hands had a general significance and that it took place, too, when charismatic gifts of various kinds were to be bestowed. In Acts 8 it is reported that when a number of people in Samaria had become believers, Peter and John were sent there, "then they laid their hands on them, and they received the Holy Spirit." A similar report we have in Acts 19 in reference to people whom Paul baptized or directed to be baptized.

What was this laying on of hands? It was simply a solemn ceremony indicating the deep interest felt for those on whom the hands were laid. It accompanied prayer, voiced in behalf of these people, assuring them of the depth of regard which was entertained for them. That must have been the meaning of the ceremony when men were set aside for some special service in the Church or were ordained to the holy ministry. The outward act portrayed vividly the warmth of sympathy and the genuineness of the prayer of the people who prayed and laid on their hands. There is no proof that the ceremony was commanded or that it was made a sacrament, as the Roman Catholic Church teaches.

XXVI

In all these matters let the aim of congregations, synods, pastors, and teachers be that of exalting our blessed Savior and of serving His holy cause. Let us not despise proper forms and ceremonies. They are of great value. But let us not forget they are means to an end. The great thing is the exalting of our divine Redeemer and the spreading of His holy Gospel.

St. Louis, Mo.

Luther on War and Revolution

By H. RICHARD KLANN

SECLAR AUTHORITY, according to Luther, is in a sense the extension of patriarchal authority to the community. As such it is part of the present order of creation, by which Luther meant the conditions of human activity and existence in history. However, its constitutional form, like all other political settlements within the frame of Moral Law, was for him a matter of human expediency. For his part, Luther was content to accept the political settlement of his time.

The assignment of secular authority is to provide for the peace and general welfare of the community. It must have the power as well as the resolution vigorously to defend the community against its internal and external enemies. Luther was no pacifist. But he rejected an aggressive or preventive war unconditionally on moral grounds.

Secular authority is also limited by its assignment. Its authority does not extend beyond the physical existence of its subjects. If secular authority becomes totalitarian, that is, if it assumes also spiritual and moral authority and functions, it has thereby, in principle, renounced its claims to the obedience and loyalty of its subjects. According to Luther, it has become a tyranny.

However, Luther's thinking on the practical problems of war was also determined by his acceptance of the feudal system.¹ A feudal inferior may not resist a feudal superior. A feudal lord or prince may defend himself against a feudal equal. It should be stated that the limitations of the feudal system, which Luther accepted as moral obligations, must be distinguished from his firm belief in the right of national or territorial self-defense. As soon as the Lutheran jurists were able to convince Luther and his fellow theologians that the lesser magistrate, and indeed any individual, has the right of self-defense "in view of public violence," the Reformers conceded the right of resistance even against the emperor, as the discussion will disclose later on. But, unfortunately, this position was not developed beyond the immediate need, and

¹ Luther, *Works*, trans., Philadelphia ed., 1931, V, 34 ff.

after 1555, when the Lutheran Reformation finally received complete legal recognition at the Diet of Augsburg, this doctrine receded into limbo. But the French Protestants, remaining a persecuted minority and dependent upon the nobility of France, continued to urge the rights of the lesser magistrate. Likewise John Knox of Scotland, in his struggle against Queen Mary, successfully persuaded the Protestant Scottish nobles of their duty to oppose their Roman Catholic queen. It should be distinctly understood that Luther's position is not one of unconditional obedience to a government. He grants the right of revolution to the lesser magistrate. In line with this view, Lutherans were able to support both the American colonies in 1776 and the Confederate States in 1861.

Luther's conclusions on the subject of war and revolution developed in view of particular situations, as for instance, the Peasants' War, the war against the Turk, and the pyramid of feudal relations in Europe, which was potentially dangerous to a stable peace. Questions of war and revolution were discussed especially between the years of 1523 and 1539. This study will deal briefly with the essentials of the record of these discussions.

The question of armed resistance against the emperor and allied princes was debated by Luther and his associates at various times between the years 1523 and 1539, whenever the threat of war with the Roman Catholic party in Germany arose.

An opinion was given in 1523 by Luther, Melancthon, and Bugenhagen on the question of whether a prince may defend his subjects against persecution for the sake of their faith by means of war, either against the emperor or against other princes of the empire.²

Luther constitutes the following points: (1) Elector Frederick has so far remained neutral as concerning the Reformation movement in view of his lay status, although willing to yield to the truth. This neutral attitude cannot allow him to engage in war for the sake of this matter. He is obliged to yield to the imperial will and permit imperial persecution of the Lutherans in his lands also. By God's grace and his election the emperor has become the elector's lord.

² St. Louis ed., 1910, X, 572 ff.

(2) But if in the interest of saving the Reformation movement the elector wants to resort to war, he must first abandon his neutral attitude and confess himself an adherent of the Reformation. Second, he must conduct the war not in the defense of his own subjects, but as a "foreign friend," coming from a "foreign country" (that is, a country not within the empire, a condition which Frederick could not possibly fulfill). Third, the elector must have a special call of the Spirit for this undertaking, for otherwise he is bound to yield to his feudal superior, the emperor, and be willing to die, along with other Christians, for the sake of the faith which he confesses. Fourth, but if other princes, without the emperor's command, attack the elector, the usual procedure of first offering peace and, if refused, of waging effective war, ought to be followed.

Obviously, Luther followed his understanding of feudal law and viewed the elector as a subject of the emperor and hence in duty bound to refrain from a war which must be interpreted as rebellion. The elector was the premier prince of the empire, and Luther hardly expected Frederick the Wise to pretend that he did not belong to the empire for the sake of being able to fight the emperor on equal terms. Nor was it likely that Frederick, by nature extremely cautious, would suddenly claim a special call from God to defend the Reformation. Apart from the fact that in the previous year Luther had denied the elector the right to assume the obligation to defend the Reformation, Luther would also have demanded signs and miracles of him if the elector had been inclined to make such a claim.³

Melanchthon and Bugenhagen agree with Luther that Christians ought to be willing to endure persecution, but Bugenhagen feels that the government is nonetheless obliged to defend its subjects against persecution. A distinctive element in Melanchthon's and Bugenhagen's separate opinions is their insistence upon the consent of the subjects of a prince if the latter decides to resort to war.⁴

At the Diet of Speyer, in the spring of 1529, the emperor felt himself to be in the position, because of his recent victory over Francis I and his temporary agreement with the Pope, to issue an

³ Parallel to Luther's demand for signs and miracles when the "heavenly prophets" of Zwickau claimed a special call from God.

⁴ St. L. ed., X, 574, 575.

edict which was intended to arrest the progress of the Reformation and to curb the control of the princes over ecclesiastical property in Germany. Philip of Hesse proposed they meet the imperial threat by the formation of the Protestant League of Torgau, which would combine politically all anti-Roman Catholic elements in Germany and Switzerland. Upon Luther's advice, Saxony did not join the League. In a personal letter to the elector (John, brother of the late Frederick the Wise), written shortly after the Marburg Colloquy, and dated November 18, 1529,⁵ Luther explained that he was constrained to advise against the proposed alliance because he believed it would involve the Reformation movement in a war. He would rather "be ten times dead than to have it on his conscience that the Gospel became the cause of disaster and shedding of blood."⁶ Elector John is not to be anxious about the danger threatening him, because Luther was convinced that the emperor's intentions would come to nothing. The Evangelicals will achieve more with prayer than the opposition with threats. But if the emperor were to insist, as Luther does not believe he will, upon the surrender of the leaders of the Reformation, the elector is not to expose himself to attack, for Luther proposes in that contingency to surrender himself.⁷

For Your Princely Grace shall defend neither mine nor anyone else's faith, nor can you do it; but each one must himself defend his faith; each one must believe at his own peril, not at another's, if it comes to the point that our liege lord, the emperor, attacks us.⁸

In another letter written to Elector John, dated March 6, 1530 (a few weeks before the meeting of the Diet at Augsburg), Luther states that he consulted with Jonas, Bugenhagen, and Melancthon on the question of whether it is possible to conclude that resistance to the emperor is permissible on the basis of the imperial or secular laws, in view of the fact that the emperor is obliged by the oath of his office not to attack his vassals by force of arms.⁹

Luther reports the consensus that a Christian may not resist his government regardless of whether it is just or unjust. If resistance

⁵ St. L. ed., X, 552—555.

⁶ St. L. ed., X, 553.

⁷ The Diet of Augsburg of 1530 voted that the Lutherans must return to Roman Catholicism by April, 1531, or be suppressed by force.

⁸ St. L. ed., X, 555.

⁹ St. L. ed., X, 544—549.

were ethically permissible in one case, it would become so in all cases, with the result that no government could maintain itself in principle.

Against imperial and canon law Luther maintains that the feudal contract must be observed by the Christian subject, even when it is violated by the feudal superior. The emperor must be obeyed unless the electors can agree to depose him.

Sin does not abolish authority and obedience, but punishment does, that is, if the empire and the electors unanimously deposed the emperor, so that he could no longer remain emperor. Otherwise, as long as he remain unpunished and emperor, no one ought to refuse to obey him or to resist him. That would constitute treachery, revolution, civil war.¹⁰

Nor may the princes argue that their office requires them to defend their subjects against injury:

The subjects of all princes are always also the subjects of the emperor, even more so than the princes. It will not do to propose that anyone can defend, by force, the subjects of the emperor against the emperor, their lord, just as little as it would be fitting for the mayor of Torgau to presume to defend the citizens by force against the elector of Saxony, as long as he remains elector of Saxony.¹¹

What should be done in view of the reasonable certainty that the emperor will proceed to suppress the Reformation after the Diet of Augsburg? Luther advises that the princes should allow the emperor to persecute the Evangelicals within their territories. Each Christian will have to answer for his faith and confess it at the risk of life and property without involving the princes. But the princes are to refuse obedience if the emperor insists that they persecute their own subjects. They must not become partakers of evil, but obey God more than men.¹²

If the Christians will thus risk everything and depend solely on God's grace and protection, He will surely find the necessary means to preserve the Gospel among them, as He has done since the beginning of the Church. To defend the Gospel against the

¹⁰ St. L. ed., X, 546.

¹² St. L. ed., X, 547, 548.

¹¹ St. L. ed., X, 547.

persecution of secular authority is evidence of a false faith, which does not trust God but the wits of men.¹³

Even if armed resistance to the emperor were permissible, Luther concludes that the cost in blood would hardly warrant it. The emperor would resist. And if successfully deposed, civil war would undoubtedly ensue over the question of who is to succeed him. No doubt, Satan would love this sort of game.¹⁴

The confessional victory of the Diet of Augsburg, held in 1530, did not achieve for the Lutheran princes and cities the desired imperial recognition of the Reformation. Charles V moved slowly, but on November 19, 1530, he finally issued the edict which was designed to end the confessional split and to return the Lutherans forcibly to the Roman Catholic fold.¹⁵

In this dangerous situation Luther issued his *Warning to his dear Germans*, published in January, 1531.¹⁶ He writes that his prayers and faithful admonitions to the clergy and secular estates during the diet appeared to have been totally in vain. Instead of promoting peace, the diet has taken steps which threaten civil war, perhaps rebellion. The Roman Catholic party should not depend on the hope that Luther's doctrine of nonresistance to the emperor will effectively restrain the adherents of the Gospel. The threat of civil war being very real, Luther wants his own position to be fully understood.¹⁷

He will continue to counsel peace and nonresistance, but he wants it to be known publicly that any attack on the part of the Roman Catholic party very probably will be resisted because of the enormity of the injustice. And if that were to happen, he would not be silent, but treat the aggressors as he did the rebellious peasants. Resistance against such an attack, once undertaken, he will not call rebellion but a just war, because both natural and imperial law would be on the side of the Lutherans.¹⁸

Since he has become the "prophet of the Germans," Luther

¹³ St. L. ed., X, 548. Luther suggests that the advice of Is. 30:15 be taken. "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

¹⁴ St. L. ed., X, 549.

¹⁵ St. L. ed., XVI, 1596—1616

(text of the edict).

¹⁶ St. L. ed., XVI, 1624—1665.

¹⁷ St. L. ed., XVI, 1626—1629.

¹⁸ St. L. ed., XVI, 1629—1633.

intends to give his dear Germans some Christian instruction on the issues, so as to meet the eventuality that the Papists might succeed in their plans of stirring up the emperor and the Roman Catholic princes against the Lutherans. In this way he will discharge his duty as a public teacher of the Gospel and keep a good conscience.¹⁹

Luther's counsel to the Germans consists of the admonition to refuse military service or assistance to any plans of the emperor to make war upon the Lutherans. To obey the emperor in this matter would constitute disobedience to God and involve the eternal loss of one's soul. He intends to show that the emperor, in the event that he undertakes such a war, would contravene not only the will of God, but his own oath of office, the constitution of the empire, and the existing feudal contracts.²⁰

Luther continues his tract with an analysis of some of the events of the previous diet and of the issues of the Reformation. His polemic is a powerful piece of psychological warfare designed to destroy the enemies' will to fight and to gain the sympathy of those who might be inclined to remain neutral. But his chief point is nonetheless clear: in accordance with Acts 5:29 the emperor is not to be obeyed in this case. Yet Luther will have this understood: to his own side he counsels neither rebellion nor even resistance. If blood flows, it shall be on the heads of the aggressors.²¹

Luther's letter to Lazarus Spengler, counselor of the city of Nürnberg, dated February 15, 1531, was intended to assure his friend that Luther's reported change of mind regarding resistance to the emperor was erroneous.²² He explains that the negotiations at Torgau concerning the question resulted in a sharp dispute, because the Reformers insisted against the Protestant jurists that

¹⁹ St. L. ed., XVI, 1641.

²⁰ St. L. ed., XVI, 1642.

²¹ The same judgments on the issue of civil war and resistance to the emperor are repeated in Luther's *Gloss on the Imperial Edict*, published subsequently to his *Warning*, with the important reservation that his writings are not directed against the emperor's person, but against those who act treacherously against the Lutherans in his name. St. L. ed., XVI, 1666—1700. Toward the end of April, 1531, Luther replied in a vigorous tract (*The Assassin of Dresden, Composed for the Rescue of the Warning to the Dear Germans*, St. L. ed., XVI, 1701—19) to Duke George, his enemy in ducal Saxony, who charged that Luther had urged revolution, and that the Lutherans should therefore be suppressed by force. Luther denied the charge most emphatically.

²² St. L. ed., X, 570—573.

the legal axiom "Force may be repelled by force" is not sufficient to allow war upon the emperor. Thereupon the jurists quoted the imperial law as saying that "it is permitted forcibly to resist the government in notoriously unjust matters."²³ Luther replied that he did not know of the existence of such a legal provision. For if the emperor were actually thus limited, Luther would not presume to change the imperial law, but would agree to the following syllogism: "Whatever Caesar has established, or Caesar's law, is to be observed. However, the law establishes that he is to be resisted in such a case. Hence he is to be resisted, etc."²⁴

Luther adds that he has always taught the major premise that secular authority is to be obeyed in political matters, but never the minor premise, because he does not know whether it is true. Consequently the theologians referred the matter back to the jurists for further evidence, which they so far had failed to produce. If the jurists could prove the truth of the minor premise, Luther, as a theologian, would not refuse to acknowledge the validity of such constitutional law, which goes beyond both the natural and divine law. But since the jurists had so far failed to offer further proof, the theologians retained their former opinions about nonresistance to the emperor.

Evidently this letter aroused some speculation in Nürnberg. A month later (March 18, 1531) Luther answered another inquirer as follows:

We have referred the matter to the jurists. If they conclude, in line with the opinion of some, that the imperial laws teach resistance, as the equivalent of self-defense, we do not intend to oppose such a secular law. But as theologians we must teach that a Christian may not resist, but must endure everything. Nor may he offer the maxim: It is permitted to repel force with force. We will allow the laws of the jurists to stand, that a Christian may resist, not as a Christian, but as a citizen and member of the body politic. We talk of members of Christ and of the Church. Of course we know that a Christian may wield the sword and a secular office as a citizen and member of the body politic. We have written of that often. But that we should presume to give

²³ *In notorie injustis violententer resistere potestati.*

²⁴ *Quicquid statuit Caesar, seu lex Caesaris, est servandum. Sed lex statuit resistere sibi in tali casu. Ergo resistendum est, etc.*

advice to the "political member" concerning this resistance, that our office will not permit. Nor do we know their law. They must take it upon their conscience and see to it whether the law is on their side to resist authority as members of the body politic.²⁵

Luther continues that if a constitutional law permitting resistance to the emperor actually exists, the Protestant League is undoubtedly a valid alliance. But as a theologian Luther does not feel it to be part of his office to advise in such political matters. The question is elaborated in a brief opinion of Luther's given at the same time. He states that if the issue of resisting the emperor is to be argued on the basis of constitutional law, he must refrain from giving an opinion. Luther is convinced that such a constitutional provision must be accepted, but how it is to be applied is a question which is beyond his competence as a theologian. Since the imperial constitutional law is within the competence of the jurists, let them decide.²⁶

A letter written by Bugenhagen, dated January 20, 1547, refers to the debate and to a letter from Melancthon on the subject,²⁷ stating that the theologians and the jurists of Wittenberg had come to an agreement on the question of resistance against the emperor, having decided the question in favor of the existing imperial laws, "because it is a secular matter which deals with murder and unjust violence."²⁸

The Holy League of Nürnberg, formed July 10, 1538, and consisting of Roman Catholic princes, appeared to threaten the Lutherans with war. Early in 1539 Elector John Frederick requested Luther's opinion on the issue of resisting this alliance of princes which professed to be acting in the emperor's name. The request was answered immediately by a letter addressed to Chancellor Gregor Brück.

Luther presents three points: (1) The elector has no feudal superior, except the emperor. (2) Hence he may legitimately defend his realm and subjects against the invading princes whose status is not different from that of ordinary murderers against whom secular authority as God's servant must use the sword, if

²⁵ St. L. ed., X, 568, 569.

²⁶ St. L. ed., X, 558, 559.

²⁷ St. L. ed., X, 544 (Bugenhagen was in Lübeck from 1530 to 1532).

²⁸ St. L. ed., X, 548—552.

necessary. (3) If these "murderous princes" claim to be making war in the name of the emperor, who had negotiated a truce with the evangelical princes, they must prove such authorization; otherwise it must be assumed that the truce still stands. In reality there can be no doubt, on the face of available evidence, that the Roman Catholic princes are in fact using the emperor as a shield for their own designs. Therefore any attack by these princes ought to be regarded as a revolt against the empire and the emperor and is to be vigorously resisted. Meanwhile, diplomatic moves such as appellations and protestations to the emperor are possible. These ought to delay matters and perhaps give rise to a new situation.²⁹

However, Luther rejects a preventive war without qualification. The Smalcaldic League may under no circumstances attack first, but must wait until attacked by the Roman Catholic princes. Luther's major emphasis against a preventive war is upon the involvement in moral guilt which such a step would mean for the Protestants. Furthermore, a preventive war prejudices a case which the lack of some overt act on the part of the enemy has not yet made ready for judgment. Such a decision would also be a grave political error, for it would permit the Roman Catholic party to claim the protection of the emperor against the Lutherans, not to mention that the ensuing civil war would mean the ruin of Germany.³⁰

If Landgrave Philip of Hesse insists on waging a preventive war, he should be given no assistance, and the Smalcaldic Alliance ought to be considered as abrogated. However, if any of the Allies are attacked by the Holy League of Nürnberg, Saxony would be obliged to come to their aid.³¹

The year 1539 was one of grave decisions. The issue of resisting the encroachments of other princes was decided. But the major question, whether the Lutheran princes and cities could lawfully resist the emperor, stirred up a great debate in Lutheran ranks. Early in the year the jurists of Wittenberg presented the theologians with an opinion, based upon their investigation of the constitutional law of the empire as well as of juridical procedure, stating that

²⁹ St. L. ed., X, 549—551.

³¹ St. L. ed., X, 553.

³⁰ St. L. ed., X, 552.

resistance to the emperor was fully justified by law if the emperor violated the constitution of the empire.³²

Upon receipt of this opinion of the jurists, Luther, Jonas, Melanchthon, Spalatin, and other theologians replied that if the constitutional laws of the empire permit resistance to the government (in this case, the emperor), it is undoubtedly right to accept such laws. Moreover, the present dangerous situation may require self-defense on the part of the Lutheran princes not only on the ground of the permissive qualifications of the imperial constitution, but also "because of duty and the necessity of conscience." However, Luther and the other theologians are aware that this opinion contradicts their usual doctrine that the government is not to be opposed. Here they plead ignorance of the constitutional laws which permit resistance.³³

In another important opinion on the subject of resistance to the emperor,³⁴ signed by Luther, Jonas, Bugenhagen, Amsdorf, and Melanchthon, the theologians admit that the question of resistance to the emperor has been the source of much dispute among them. However, they were unanimously agreed that

since the Gospel is a doctrine concerning the spiritual and eternal kingdom in the hearts of men, which does not on that account reject the external or secular government, but rather confirms it and praises it highly, it follows that the Gospel permits any natural and equitable protection and defense, such as may be provided by natural law or the secular government. This is most important. For on this basis one must conclude also that the manifold secular orders are pleasing to God, and therefore may be used by Christians. . . . Therefore we say that the Gospel does not nullify constitutional or political laws.³⁵

In this case we conclude that a prince is obligated thus, and pre-eminently so, to protect the Christians as well as the true external worship of God, just as a prince is obligated to protect a pious subject against unjust violence in an ordinary secular matter.³⁶

The theologians view such efforts on the part of the princes as being on the same level as any good work which a Christian may do for his neighbor.

³² St. L. ed., X, 558—561.

³⁵ St. L. ed., X, 562—567.

³³ St. L. ed., X, 562, 563.

³⁶ St. L. ed., X, 562.

³⁴ St. L. ed., X, 564.

There can be no doubt that it is proper for princes to protect Christian subjects as well as Christian doctrine and true external worship.³⁷

And again:

Therefore princes are under obligation to plant and to preserve the true doctrine in their territories. . . .³⁸

What does this mean in view of the contemporary situation vis-a-vis the emperor? The theologians give a consistent answer. Since the Gospel confirms secular governments, the relation of the princes to the emperor must be determined on the basis of constitutional law. This permits appeals to a general Christian council in matters regarding the Christian faith. If the emperor ignores this constitutional right and instead proceeds by force of arms against the princes, such action should be considered a "notorious injury" and as such resisted under the laws of the empire. The theologians refer again and again to examples from the Old Testament and history, especially to the case of Constantine and Licinius.³⁹ Their conclusion is that "public injuries relieve the subject of any oaths or treaties."⁴⁰

The fourth, and last, formal opinion of the Wittenberg theologians on this issue (signed by Luther, Jonas, Bucer, and Melancthon) is even stronger.⁴¹ Defense against another government is not only permitted, but commanded.

There are two questions: The first, whether the government is obligated to defend itself and its subjects both against princes of equal rank and against the emperor, especially concerning this religious issue. We have previously given our answer and opinion on it, and there is no question that this is the divine truth which we are obliged to confess to the point of death: namely, that defense is not only permitted, but certainly and seriously commanded to every secular authority. It owes God this service, to defend and to protect itself, if anyone, whether secular authority or others, undertake to compel it to accept idolatry and forbidden forms of worship. That is, to defend itself if anyone proposes to do unjust violence to its subjects.⁴²

³⁷ St. L. ed., X, 563.

³⁸ St. L. ed., X, 564.

³⁹ St. L. ed., X, 564—566.

⁴⁰ St. L. ed., X, 567.

⁴¹ St. L. ed., X, 566—569.

⁴² St. L. ed., X, 566.

This conclusion is again supported by passages and illustrations taken from the Old Testament. But Luther is prepared to go much further. He affirms the right of revolution against a government in the event of public violence or injury to an individual or group on the basis of natural and positive law:

And just as the Gospel confirms the office of secular government, so it also confirms natural and positive law, as St. Paul says, 1 Tim. 1:9: "The law is given to the unjust." There is no doubt but that each father is obliged, according to his ability, to protect wife and child against public murder. There is no difference between a murderer who is a private person and the emperor, if he, stepping outside his calling, proceeds to use unjust violence, or especially public, or notorious, unjust violence. For by natural law public violence nullifies all duties between subject and government. . . . All this is without a doubt both right and Christian. We are obliged to confess this in all danger and in death. But all this is to be understood as concerning defense. . . .⁴³

Luther can make no room in his theology for aggressive war. Nor will he allow preventive war to stand as an ethically right procedure against a known and dangerous foe. The princes are indeed not obliged to wait until the enemy moves troops into their territories, but may proceed to attack the Roman Catholic princes as well as the emperor as soon as they (the Lutherans) have been put into the ban of the empire. However, the ban was a well-known procedure and the equivalent of a formal declaration of war.⁴⁴

But Luther is by no means willing to conclude that the princes ought to make use of this right. They are to examine the political situation closely to see whether the problem cannot be met without a resort to war.⁴⁵

It may be argued that the pressure of the princes and of the jurists upon Luther and the other theologians forced the latter to yield on this point. Perhaps a case can be made for this. In a letter to John Lübeck, pastor at Cottbus, dated February 8, 1539, Luther appears to say that he gave in to the arguments of the jurists on the basis of their evidence, although his inclination would be to

⁴³ St. L. ed., X, 567, 568.

⁴⁵ St. L. ed., X, 569.

⁴⁴ St. L. ed., X, 569.

give different counsel.⁴⁶ At any rate, he will not repudiate his opinion to Elector John, given almost ten years ago, nor his admonition of 1522 against insurrection and rebellion. However, he has been persuaded that natural law and the constitutional law of the empire permit resistance to the emperor. In a lengthy review of the reasons, both Scriptural and legal, which led him to accept this position, Luther concludes that no usurpation of power on the part of the emperor can be tolerated.⁴⁷ Nevertheless, he will continue to advise Pastor Lübeck to teach his parishioners not to be revolutionists, but to "render unto Caesar that which is Caesar's." Perhaps Luther did feel that the reasons which in his mind were sufficient to warrant resistance against the emperor might become a dangerous implement in the hands of the masses. The peasant revolt taught him to fear social chaos, which he considered the inevitable consequence of any revolution.

The patent fact, however, is that Luther placed his signature to the documents cited, not to mention the autographed letter to Lübeck of Cottbus. It is therefore more nearly accurate to say that while Luther would have preferred martyrdom, he was fair enough to admit the validity of the arguments presented by the Lutheran jurists. Nor was his concession to the jurists the matter of a moment. Several months later, in April, 1539, Luther proposed 91 theses on the words of Jesus: "Go and sell what thou hast, and follow Me." Of these theses, 67—70 deal with the issues of resistance to secular authority. Clearly, Luther taught his new conviction to his students.⁴⁸

New York, N. Y.

⁴⁶ St. L. ed., X, 554—559.

⁴⁸ St. L. ed., X, 576—585.

⁴⁷ St. L. ed., X, 558.

BRIEF STUDIES

PUBLIC SCHOOLS AND RELIGION

Many books, articles, and other pronouncements published in the past decade by individuals, churches, and education associations give evidence of mounting concern in the United States about the place of religion in public education. Half of our children are growing up without regular instruction in religion. The majority of the other half are expected to thrive on a diet of less than one hour a week of religious instruction, often imparted by unskilled teachers. Religious ignorance, moral confusion, and spiritual needs are growing to catastrophic proportions. Can adequate and effective ways be found of providing religious education for *all* children and youth, perhaps through our public schools? Can a solution be found of the American dilemma in education which is caused by the exclusion, on the one hand, of sectarian religious instruction from the public school curriculum, and by the resultant inclusion, on the other hand, of the religion of secularism expressed through silence about religion?

One of the 1953 publications on this subject bears the title *The Function of the Public Schools in Dealing with Religion* (Washington, D.C.: The American Council on Education, 146 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$2.00). The third in a series of reports on the appropriate relation of religion to public education in the United States, this book represents another effort of the American Council on Education to discover a pathway upon which American education can be diverted legally and with popular approval from the road that leads to nihilism and chaos. The report was prepared by the Council's Committee on Religion and Education after a sixteen-month exploratory study. The Committee's findings, conclusions, and recommendations are based on information obtained through questionnaires and opinionnaires from 4,500 representative educational and religious leaders.

A chapter containing many illustrations of current practice at all levels of public education strikingly reveals the fact that there is no clear-cut and generally observed policy with respect to the relation of religion to public education. Practice falls into three patterns defined as (1) avoidance of religion, on legal, personal, and prudential grounds; (2) planned religious activities, such as devotional opening exercises, religious programs in celebration of major church festivals, grace before meals and prayers before athletic contests, sponsorship of religious clubs in school buildings, the taking of Sunday

school and church census, elective courses in the Bible, and credit toward high school graduation for Bible study outside school; and (3) factual study of religion wherever and whenever it is intrinsic to learning experience in social studies, literature, art, music, and other fields. . . . Reported opinions of educational and religious leaders cover "the entire range from the most extreme opposition to any place for religion in the public school to the most extreme insistence that the public schools should teach a common core of religious belief approved by the dominant religious groups of the community."

The Committee's own position with respect to the teaching of religion in public schools may be summarized as follows: Although the public school is limited by law in its treatment of religion, it is vitally important that the public school deal with religion, lest through silence about religion it become an antireligious factor in the community. On the other hand, a "common core" or set of basic propositions acceptable to Roman Catholics, Protestants, and Jews cannot be taught in public schools, even if found, because nonreligious groups in the communities would maintain that their rights were violated by an attempt to inculcate general propositions embodying religious beliefs. In the Committee's judgment, therefore, the factual study of religion in public schools, like the factual study of economic and political institutions and principles of our country, is the most promising approach to a democratic solution of the problem. It is justified by the requirements of a fundamental general education; and it is thoroughly consistent with the principle of religious liberty, the tradition of separation of Church and State, and modern educational theory and practice. Before significant progress can be made in this respect, however, extensive experimentation must be made under practical conditions in public elementary and secondary schools and in teacher education institutions, to the end that the feasibility and desirability of this approach may be thoroughly tested. Community approval, teacher preparation, methods, and instructional materials must be studied and tested before the Committee's proposal can be adopted as a policy and put into general practice in a variety of programs according to the character and wish of each community.

Christians may well approve the Committee's proposal if the introduced factual study of religion will be of the right kind, engaged in under the right conditions, and directed by the right kind of teachers. On the basis of these assumptions, factual study of religion can be envisioned as serving in many instances to support and reinforce the home and the church in teaching religion. At its best, it can be

expected in some measure to achieve the stated aims "to develop religious literacy, intelligent understanding of the role of religion in human affairs, and a sense of obligation to explore the resources that have been found in religion for achieving durable convictions and personal commitments."

Many misgivings and fears, however, press for utterance. In the factual study of religion in public schools the teacher will play a central role. Which teachers will direct such study? The regular teachers, among whom not a few are and will remain religious illiterates, biased partisans, and militant naturalists? Or special teachers trained to such an extent and in such a manner that they can be truly factual and tolerant in teaching religion competently without revealing their personal attitudes and convictions? Or denominational teachers who come into the classrooms at designated points in the teaching schedule to present the facts about their denominational religion? Can and will not important factual materials be given deviant interpretation by persuaded Protestants, Roman Catholics, Jews, Humanists, and Naturalists? How can guarantee be supplied that the interpretation given by any one of these will be satisfactory to deviant religious groups? The exploratory studies and experiments recommended by the Committee may provide specific answers to these questions.

Furthermore, will the factual study of religion in the public elementary and high schools promote community peace or community conflict? If religiously mixed communities are to devise their own programs for the factual study of religion in their schools, they will be able in many instances to do it only by unionistic, indifferentistic compromise or by majority rule. Religious compromise is repulsive to true followers of Him who is "THE Way, THE Truth, and THE Life." Majority rule in religious matters leads to intolerance and bitter conflict. Any opposition by confessional groups, who cannot in good conscience adopt the program imposed by a majority rule, will be branded as divisive and therefore as unpatriotic and un-American. Early Christians in the Roman Empire, unable for conscience' sake to submit to majority will and practice, suffered bitter and bloody persecutions as an unpatriotic, divisive element in the State. God preserve us from majority rule in religion!

Finally, what is "factual"? That which is factual to one may be illusory to another. The extreme naturalist will object to the "factual" study in public schools of any and every theistic religion on the ground that it is not proper to include in our educational curricula what many people are quite convinced is illusion.

We predict that every effort to introduce the factual study of religion into our public schools must eventuate in a growing conviction that the one solution of the American dilemma in education, unsatisfactory as this solution may appear to many, is the establishment of many thousands of Christian elementary, secondary, and higher schools, requiring an undreamed-of outpouring of prayers, efforts, and money by Christian denominations. Nothing less will do. Compromise will be ineffective. The fight between theism and naturalism in education cannot be evaded. May God graciously decrease the difficulties and prosper the work of Christian hands by making many more Christians.

St. Louis, Mo.

A. G. MERKENS

1 CORINTHIANS 7:36-38

EDITORIAL NOTE: This article opposes the most widely accepted "father-daughter (or, ward)" interpretation of this difficult passage, an interpretation adopted again by F. W. Grosheide in the most recent commentary on this Epistle. It also rejects the "spiritual marriage theory," which recently has found a number of advocates, e.g., J. Moffatt. It advocates a theory put forth about eighty years ago by the Dutch scholar von Manen, which may be called the "engaged couple theory."

Many commentators have made this text very difficult by making it refer to a father and his daughter. "Father" and "daughter" do not occur in the text, and the problem does not fit into this chapter. We have to make some awkward adjustments of meaning and of structure in order to fit "father" and "daughter" into the text.

If we refer this to a father and his daughter, we have the following jerky succession of subjects in verses 35, 37: He (a man who might marry) . . . he (a father) . . . she (his daughter) . . . he (the father) . . . they (his daughter plus a groom) . . . he (the father). Everything that is given in parentheses is missing in the text; even "she" is a guess of the commentators. For such a confusion of antecedents there is no guidance in the text. Greek writers are sometimes a little careless about antecedents, but they do not juggle them as it is done by this interpretation of the passage. However, as soon as we eliminate the father from these verses, they speak of the same subject in simple flowing language.

The father-daughter interpretation grants the father an absolute control over his daughter which may be in harmony with some custom in Corinth, but it does not fit Paul's kindly tone in this chapter, in Philemon, and elsewhere. And if Paul is supposed to be giving this advice to a slave, it should be remembered that slaves did not have such a right to dispose of their daughters.

The only possible reason for the father-daughter idea is found in the causative form of the verb γαμίζω (*textus receptus*: ἐγγαμίζω), which

is not found outside the New Testament and which everywhere else in the New Testament means "give in marriage." But it is not sound exegesis to change the simple meaning of verses 36, 37 because there is a verb in—*ίζω* in verse 38. We should let the meaning of verses 36, 37 stand as it is and in its light inspect the unexpected verb form. Ordinarily when we have two forms like *γαμέω* and *γαμίζω*, the latter is causative. But *ύστερέω* and *ύστερίζω* mean the same; likewise *κομέω* and *κομίζω*. *Γνωρίζω* means "to make known" and "to know" (Phil. 1:21). A number of verbs in—*ίζω* have no causative meaning. Radermacher (*Grammatik*, II:23) shows how verbs lost their transitive power. Verbs meaning the celebration of a festival, such as *παννυχίζω*, are intransitive; and so *γαμίζω*, the celebration of a wedding, may have lost its causative meaning. Good authorities (Bauer, Lietzmann, Blass-Debrunner, Moulton) are now agreed that *γαμίζω* here means "to marry."

In Deut. 25:3 *άσχημονήσει* refers to the brutality of inflicting more than forty blows on a Jew. But elsewhere in the Bible *άσχήμων* and *άσχημοσύνη* refer to the organs and activities of sex (LXX: Gen. 34:7; Leviticus 18, in the repeated phrase "uncover nakedness"; N. T.: 1 Cor. 12:23; Rev. 16:15); the ICC also says in regard to 1 Cor. 13:5 that love "does nothing that would raise a blush." Now it doesn't seem right to refer the behavior of *άσχημονεῖν* (v. 36) to a father who appears from nowhere. If a father were the subject, the word would mean some kind of incestuous behavior, which is improbable, since Paul would be speaking of a fine Christian father. The terms *εύσχημον*, "living nobly" (v. 35), *άσχημονεῖν*, "not acting properly," and *ύπερβατος*, "mature" (v. 36), must all refer to the same young man of a good character, who plans to marry but refuses to anticipate his marriage by any possible indecency. The fine points of the text are all for this interpretation. *Ο θέλει* (v. 36) does not mean "as he pleases," referring to a father, but "what he wants," referring to the natural impulse of the young man to marry. *Γαμείτωσαν* can have only a young man and a woman as the subject.

The first natural impression which we get from the text is that it speaks of a man and a woman who are planning to marry. To describe the girl whom he has in mind, Paul could not say *τήν γυναίκα αὐτοῦ* or *νύμφην* (Rev. 21:9), because these terms mean a wife. (*Νύμφη* means daughter-in-law in Matt. 10:35; Luke 12:53.) He has in mind a woman who has been chosen, but is not yet married; the exact term for such a woman is *παρθένος*, which is used of the Virgin Mary (Luke 1:27). This "virgin" is "his" (*αὐτοῦ*) girl, because he has

chosen her. (We have a mild equivalent of αὐτοῦ in the article ἡ in v. 28.) Paul is advising a man who has chosen a girl and who is now trying to decide whether he should marry or postpone marriage indefinitely. It is a decision of his mind (καρδία), the seat of his thought and will, rather than the heart with its emotions. The decision (τοῦτο κέκρικεν) might be "to keep his virgin intact" (τηρεῖν τὴν ἑαυτοῦ παρθένον). The text in no way suggests a "spiritual" betrothal, which, at least among the Jews, was unknown. But it is only natural for men and women who have reached maturity to marry. (Plato stated that maturity, ἀκμή, was at the age of thirty for a man and at twenty for a woman; Loeb: Rep. V, p. 464 E.)

"His virgin" (τὴν παρθένον αὐτοῦ) may imply the mutual pledge to marry. Both may well agree not to carry out their pledge for some time but to stay like Joseph and Mary before Jesus was born (Matt. 1:25). The promise to marry would be a check that is not cashed immediately. Such a condition would not continue permanently but would end with the emergency (v. 26), during which also married people might not live normally (vv. 5, 29).

We may translate 1 Cor. 7:36-38 as follows: "If a man thinks he is not acting properly toward his girl, if he is mature and it must be so, let him do what he wants to do—he is not sinning—let them get married. But suppose a man feels no necessity but has a strong character and the will power, and he has made up his mind to keep his girl as she is, he will be doing right. If, then, he marries his girl, he is doing right; but if he does not marry her, he will be doing better."

St. Louis, Mo.

W. F. BECK

HOMILETICS

Outlines on Hannover Epistles

PENTECOST

Acts 8:14-25

Pentecost brings the wonderful story of the heart-moving and faith-creating powers of the Holy Ghost, which make the Gospel a power of God unto salvation. But while Pentecost thus reminds us of the converting and regenerating powers of the Holy Ghost, without which the Church would quickly founder and perish, Pentecost also brings the remarkable story of the miracles of speaking with tongues and of healing. These were particularly in evidence in the early Christian Church. It is with regard to these special gifts of the Holy Ghost that Christians are so frequently plagued with all manner of disturbing questions. — What was the purpose of these so-called charismatic gifts? Was every Christian endowed with them in the early Church? Why are they not more in evidence in the Christian Church today? What must a person do to acquire these special gifts of the Spirit?

The story in our text sheds considerable light on

THE SPECIAL GIFTS OF THE HOLY GHOST

I

Christians Come to Saving Faith Without Having These Special Gifts

A. The Samaritans were believing Christians.

Through Philip's Gospel preaching, there was "great joy in that city" (v. 8), and "they believed" (v. 12). These Samaritans had come to saving faith. They had accepted Jesus as their Savior and were baptized in His name. They had experienced the converting and regenerating powers of the Holy Spirit. In fact, Philip's preaching had so great a following in Samaria that even the Apostles heard about it in Jerusalem (text). Yet,

B. The Samaritans had not been endowed with the special gifts of the Holy Ghost.

V. 16 can only refer to these special gifts. Their faith, their Baptism, their joy in their salvation, gave proof of the Spirit's heart-moving work among them (1 Cor. 12:3). Not all Christians are endowed with healing and miracle-working powers. These gifts are distributed "severally" as God wills (1 Cor. 12:11-28 ff.). Think not, then, that a lack of these special gifts points to an inferior type of Christianity.

II

No One Can Earn, Purchase, or Acquire These Gifts at Will

A. The story of Simon (vv. 9-13).

Impressed with Philip's preaching and accompanying miracles, he gave up his sorcery. He recognized something higher and greater. He even believed and submitted to Baptism, but he could not keep his mind away from the miracles and signs that were done. If only he could acquire such powers! His attempt to purchase them (vv. 18, 19).

B. The reaction of Peter.

"Thy money perish with thee" (v. 20). "Thy heart is not right in the sight of God" (v. 21). "Thou art in the gall of bitterness and in the bond of iniquity" (v. 23). Simon's whole approach was wrong. He wanted these gifts to enhance his own position; to recapture his former greatness among the Samaritans. — Be sure you do not long for these special gifts for your own profit, to enhance your own importance. It warps your whole thinking concerning these gifts.

III

*God Bestows These Special Gifts on Whomsoever He Will
for the Benefit of All*

A. God bestowed these gifts on Philip (v. 6).

They were given him, not for his own personal advancement, but to lend power to his preaching. The Samaritans profited by them, even Simon, who learned that there is something higher than sorcery.

B. God bestowed these gifts upon Peter and John (v. 17).

They, too, used them for the benefit of the Samaritans, confirming them in their faith. Have we not all profited by these special gifts which God in His grace gave to some? Did they not strengthen our faith?

Be content with this grace and rejoice that through the workings of the Holy Ghost you have been brought to saving faith in Christ Jesus. Trust God to bestow His special gifts on whomsoever He will, whenever and wherever the growth of His kingdom is in need of them.

Tacoma, Wash.

A. W. SCHELP

TRINITY SUNDAY

2 COR. 13:14

Call attention to the root meaning of the beautiful old English word *good-by*: God be with you. A welcome remnant from a simpler age when outward expressions of piety were not considered abnormal or even fanatical. With the Trinity Festival we bid farewell to the festival half of the church year. Therefore the theme suggested by the closing verse of our text is very appropriate:

GOD BE WITH YOU¹

I

The Grace of the Lord Jesus Christ Be with You

A. The priority of grace.

1. A purely formal consideration: The order of the clauses here strikes us at first as abnormal. Our expectations are conditioned by the baptismal formula and the fixed creedal statements. But compare the usual benediction with which Paul closes his letters (Romans, 1 Corinthians, Galatians, Philippians, Philemon, 1 and

¹ Interestingly, *chairete* in v. 11 may be translated "good-by." Indeed, Moffatt does so translate it. (See also the R. S. V.) The striking play on words between v. 11 and v. 14 which then results in the English translation is, of course, not present in the Greek original. It should be noted that this outline depends almost entirely on v. 14. The occasion sufficiently justifies this treatment of the text. If this outline is followed, it may not be necessary to read the entire chapter from the pulpit.

2 Thessalonians). Our text is a liturgical amplification. On purely formal grounds, this is, therefore, the order we might expect.²

2. A deeper consideration: Grace is the one experience which as Christians we all know best. Thus in v. 5 Paul calls the Corinthian Christians back to their common experience of Christ. V. 14 is not a statement of mutual Trinitarian relationships, but of the order in which the Trinity is experienced by faith. Through the historical revelation of God in Christ we experience the love of God and the new life in the Spirit. Devotion to Christ first, then confession of Trinity. "The benediction is a prayer, and the fully developed doctrine of the Trinity has its theological roots in adoration of Jesus Christ" (Strachan).

B. The meaning of grace.

1. The grace of the Lord Jesus Christ is His divine favor merited by His whole redemptive action as set forth in the Gospel story. This grace rests on His supremely gracious act of self-giving undertaken for the sake of sinners—self-beggary (2 Cor. 8:9), self-humiliation (Phil. 2:5 ff.; cf. v. 3 of text). Consider the way we have come since Christmas.

2. The grace of the Lord Jesus Christ is a gift.—His act, as we have seen, was supreme self-giving. He gave of Himself completely in His historical life, that He might, through the Gospel of His forgiveness, give Himself to us now. The self-beggary was for our sake (2 Cor. 8:9. And the gift He now gives is nothing less than Himself. "Christ is in you" (v. 5).

II

The Love of God the Father Be with You

A. The Father's love is real.

The grace of Christ is "good news" because it gives convincing assurance of God's forgiving love. Because we know the grace, we know the love; not as an abstract idea, but as a living reality. The gracious favor of the Son is at once the loving favor of the Father. The gift of the Son's grace is the gift of the Father's love.

² A comparison with Rom. 5:1 ff., 1 Cor. 12:4 ff., and Eph. 4:4 ff. will show that the order of treating the three Persons of the Trinity is not fixed in Paul.

The Son gives Himself; the Father "so loved the world that He gave His only-begotten Son" (John 3:16).

B. The Father's love is accessible.

If the Father so loved me, I can trust Him in everything (Rom. 8:32). Review various aspects of Father's loving care as described in the explanation to the First Article. Even in life's dark hours God's love is sure. Example: A bereaved father asks: "Where was God when my son was killed in battle?" Answer of one who has become convinced of the Father's love through Christ: "Where was God when His Son was killed on Calvary?"

III

*The Fellowship of the Holy Spirit Be with You*³

A. The divine aspect of the Spirit's fellowship.

If the Son is the Revelation and the Father is the Revealed, then the Spirit is the Revealer. He opens our minds and our hearts to the Son's grace and the Father's love. (See especially 1 Cor. 12:1 ff. and Rom 5:5.) Thus He creates that union with God which we know as faith. Paul can use the daring expression "Christ is in you" (v. 5) because of the overwhelming experience of the Spirit's fellowship.

B. The human aspect of the Spirit's fellowship.

The divinely created life of fellowship between God and man leads irresistibly to a new life of fellowship between man and man. This human side of the Spirit's fellowship is the Church. The Spirit creates the Church through the Gospel, the "good news" of the gracious act of Christ, and the loving act of the Father. The Spirit sustains the Church through the gift of the Son's grace and the Father's love; namely, through the very life of Christ. Every pastor, alert to the particular needs and shortcomings of His congregation, will find a wealth of hortatory material in the first 13 verses of 2 Corinthians 13.

Repeat the theme and once more read the key verse.

Seattle, Wash.

WALTER BARTLING

³ For the purposes of this outline we take the genitive in the phrase *koinonia tou pneumatou* as both objective and subjective. Grammatical usage seems to favor the objective rendering, however. The best translation probably is "participation in the Spirit."

FIRST SUNDAY AFTER TRINITY JAMES 5:1-7

To the people who have learned the correct answer to the question: "Whom seek ye?" comes the other question: "What seek ye?"

During the festival half of the church year, we all learned anew that for our salvation we must seek indeed Jesus of Nazareth, not to betray Him and lead Him away to crucify Him, but to believe in Him for the forgiveness of our sins and for our salvation. As we went from Christmas and Advent to Ash Wednesday and Lent, to Good Friday and Easter, to Ascension Day and Pentecost, we sought and found the Prince of Life, who has in love made us the children of God.

Now, during the Trinity season of the church year, we learn anew the answer to the question:

WHAT SEEK YE?

I

Do We Seek Riches?

A. When we see the prosperity of the wicked (Ps. 73:2,3), we may be tempted to make our goal and purpose in life the gathering of the riches of this sinful world. The rich man in the Gospel for today. That James writes a word of bitter denunciation on all such reminds us that there are many who do seek after riches as their great objective.

B. Lest we make riches our answer to the question "What seek ye?" see the fate of those who seek only after riches as their treasure heaped for the last days (vv. 1-3). Miseries shall come on them. Their riches are corrupted. As the rust eats their treasures, so their riches will be as a fire that will destroy them. In the Last Day you who seek only riches will be destroyed, as was the rich man, who lifted up his eyes in hell.

C. See also the results of such a goal in life (vv. 4-6). In your greed and selfishness you will cheat and defraud your fellow men, you will become wanton, you will abuse the just, making your way seem legal and just.

D. Realize that the Lord of Hosts will avenge such wickedness

and punish you. You may escape the condemnation of men, but you will not escape the judgment of God.

Therefore, as children of God who have learned to seek Jesus and His forgiveness, never make your answer to the question "What seek ye?" the answer that brings condemnation, namely, the riches of this world (1 Tim. 6:9, 10).

II

*Do We Seek After Those Things Which Endure
unto the Lord's Coming?*

A. That which endures unto the coming of the Lord are things which are of the Lord. Righteousness before God, forgiveness, salvation; godly living, fair treatment of one another, honesty, etc.

B. Because these things last unto the coming of the Lord, they bring the Lord's blessings on us, such as answer to prayer, the care of the Lord of Sabaoth, and God's judgment of commendation. Those who seek after these are the "brethren" (v. 7) in Christ.

C. We are to seek after these things with patience (v. 7). As the farmer waits for the harvest after he has planted, as he waits patiently for the proper rains in expectation of the blessing of the harvest, so the child of God is patient in seeking after the glorious prize of God's salvation. Reverses, disappointments, and the success of the wicked will not keep him from seeking the things that endure to the Lord's coming. Like Lazarus in the Gospel, he looks patiently to the Savior.

What seek ye? What is your goal in life?

Springfield, Ill.

LEWIS C. NIEMOELLER

SECOND SUNDAY AFTER TRINITY

JAMES 2:1-13

My little children, let us not love in word, neither in tongue, but in deed and in truth (1 John 3:16). This is the burden of the old-line Epistle. Text contains a similar admonition.

WHY CHRISTIANS SHOULD NOT HAVE RESPECT TO PERSONS

I

They Are Christians

A. They have the faith of our Lord Jesus Christ (who is) the Glory.

1. They profess faith in Jesus Christ, the second Person, who became man, humbled Himself, and became obedient unto death to give Himself a ransom for all, atoning for the sins of men by His active and passive obedience. It is worth noting that here and throughout the epistle of James indeed deals with Christian conduct, but ever does so on the basis of "the faith of our Lord Jesus Christ," in which James is one with his brethren. "The entire substructure is soteriological." (Lenski, *Comm.*, p. 572.)

2. They worship Jesus as their Lord, the Glory. He is the Glory not only in the state of humiliation (Col. 2:9), but especially also in the state of exaltation (Phil. 2:9, 10). When Christians contemplate the celestial glory of their exalted Lord, they must consider the glory of men vain, not worth being impressed by it.

B. Christians are designated by James as "those who love God" (v. 5).

They love Him because He first loved us (1 John 4:19), and they love their neighbor for the same reason (1 John 4:11).

II

Because Preferring One to the Other Is Sin

A. The sin (vv. 2-4).

Two visitors come into the assembly of the congregation. The rich is given a prominent seat, the poor is almost disregarded. The readers are guilty of being respecters of persons, of judging by outward appearances. (In our day this sin frequently is racial discrimination.)

B. The folly of it.

1. God loves the poor, poor in earthly goods, but rich in faith and heirs of the Kingdom. James refers to membership in the Church, where we find "not many wise men after the flesh, not many mighty, not many noble" (1 Cor. 1:26). If these poor are believers, they are in reality rich, possessing spiritual wealth, grace, pardon, sonship. They are joint heirs with Christ (Heb. 1:12).

2. Unbelieving rich tyrannize, persecute, blaspheme, e.g., Pharisees, like Saul of Tarsus, who drew Christians before the judgment seats and blasphemed the holy name of Him by whom they were called. "No reason for bowing and scraping before some rich Jew, when these rich Jews treat a poor Jew with disdain."

C. The seriousness of this sin.

1. It is a transgression of the royal law of love (v. 9). On this hang all the Law and the Prophets (Matt. 22:40; Gal. 5:14).

2. V. 10. If one offers the excuse that by showing respect for the rich he is following the law of love, then the answer is v. 10. "Since when is keeping a part of the Law an excuse for transgressing some other part?" The Law is like a chain: when one link is broken, the chain is broken (v. 11). One sin makes us transgressors of the whole Law, subject to wrath, in need of repentance. Application to our own life (Luke 18:13).

3. The result of this sin. Unless men repent, they shall have judgment without mercy. Cf. the judgment scene (Matt. 25:45, 46). There is something wrong with our faith if we have respect to persons (p. 4). As children of God we have reason for heeding admonition.

III

Christians Are Judged by Liberty's Law

A. Liberty's Law.

Not the Ten Commandments. He who lives by them is slave to them. Liberty's Law is often defined as the Gospel. Christians freely do the Law of themselves, moved by the power of the Gospel. We love God, who loved us and gave His Son to be a Propitiation for our sins. We are besought by the mercy of God.

B. The admonition (v. 12).

Ever speak and act as people who accept the Word by living faith. Then we shall bear in mind John 12:48. The Word is not the Law of liberty because it exempts us from the Law, but because it impels us to gratitude for the mercy of God, to willing obedience.

C. Judged by the Law of liberty, we shall have boldness on the Day of Judgment.

According to Matthew 25, Jesus looks upon our works of love as evidences of our faith and invites us to inherit the Kingdom prepared for us.

Thus mercy boasts against judgment, the mercy produced by the mercy of God, the evidence of faith. Thus we may have boldness on the Day of Judgment.

May God preserve us from loveless discrimination, from respect of persons, from sin in any form. May He grant us grace and an appreciation of His love and mercy, that we may heed the admonition of our text and that of 1 John 3:16, 23.

St. Louis, Mo.

PAUL KOENIG

THEOLOGICAL OBSERVER

UNHISTORICAL, UNBIBLICAL, UNFAIR

With these epithets the Romanist Lon Francis characterizes the "Martin Luther Motion Picture" in an article, published by "Our Sunday Visitor Press." The tract was prompted by "many inquiries . . . concerning the historical accuracy of the film." According to the writer the motion picture is unhistorical from many points of view, among them, "that Luther or any other 'Reformer' helped the cause of morality any;" that it conveys the thought "that the Catholic Church occupied herself throughout the preceding centuries chiefly with the selling of indulgences and with worshiping relics," and that it "represents the brief period of Luther's day and the century preceding as typical of the entire life of the Church." The picture, moreover, is unfair because it "offends more by silence." It is silent, for example, about the causes leading up to the laxity of morals, for which civil rulers, kings and emperors, who tried to control the Church, are "most blameable." It is unbiblical because it condemns the "worship of relics" whereas "reverence for sacred things is certainly upheld by the Bible" (Acts 5:15; 19:12, and others). The writer next quotes leading Protestant writers who declare that, to put it in the words of Dr. Schaff, in *Political Ecclesiastical Conferences*, U. S. (p. 230), "the Roman Catholic Church is bemired from day to day with all possible calumnies," or in those of Dean Stanley in his *Life and Letters* (Vol. 1, p. 151) "that Protestantism in general treats Catholics with shameful ignorance and unfairness." After that the article presents the "real causes of the Reformation," such as the control of the papacy by kings and emperors, "prosperous times," "'humanist' influence," and the like. "But it was not long after Luther's death until the wrong persons in office were put out, or at their death were superseded by men of strong faith and deep piety." The "effects of the Reformation," however, were generally disastrous, as is shown by a number of quotations from Protestant historians. Dr. Cram, for instance, writes in *The Sins of the Fathers* (p. 9): "Politically and socially the inevitable outcome of the Renaissance and Reformation was absolutism and tyranny, with force as the one recognized arbiter of action." The writer does not presume to defend "the Catholic Church during Luther's time," but step by step he takes up the points which the film condemns and endeavors to point out that Luther was wrong and that Romanism is right. "Luther placed himself above the Bible instead of with it when he rejected that

Epistle [of James] because it went counter to what he wanted to teach." "Luther's salvation theory" was caused by his "scrupulosity," which "usually is very difficult to cure." His "doctrine of justification by faith" was "built up by tampering with a few texts from St. Paul." Luther's teaching concerning Christ as the only Savior is supported by Catholics. "Protestants falsely charge Catholics with *worshiping* (italics in original) Christ's Mother." Since Luther's time "Lutheranism has changed." Thus *Religious Denominations of the World* declares that "some of the doctrines which were warmly maintained by Luther have been, of late, abandoned by his followers." "The Missouri Synod . . . is the strictest [of Lutheran denominations] and does not fraternize with most of the others. It claims, on its own fallible authority, that it is the *only true Church of Christ* [italics in original]." "Every priest knows, from Lutheran people whom he has instructed in the Catholic religion, that there is more anti-Catholicism taught in Lutheran parochial schools than Lutheranism, and that several times a year the people of the congregation must listen to anti-Catholic sermons, especially on Confirmation Day and Reformation Sunday." "Lutherans go to 'Mass,'" for "while claiming to repudiate the Mass, Lutheran services, Sunday after Sunday, comprise what the Catholic Church named, in the first century, 'The Mass of the Catechumens.'" In fact, "what has Protestantism which it did not inherit from Catholicism?" The last part of the tract is devoted to show that "Luther admits that the Reformation failed." This assertion is supported by twenty-four quotations from Luther's works.

From beginning to end the tract offers clever distortions of the historical facts. Will it keep people from seeing the picture? One of our pastors, who lives in a "Catholic city," writes: "The Catholics are really advertising our Luther film. I have no doubt that many of their people have gone or will go to see it because of all the publicity our film is given by their Church." May the film serve to publish anew the glorious Gospel teachings of the Lutheran Reformation.

J. T. MUELLER

IS MASONRY A RELIGION?

This is the title of a brief article by Max Agress, 32°, published in *The Texas Grand Lodge Magazine, Official Publication of the Grand Lodge of Texas Ancient Free and Accepted Masons* (Vol. XXIII, April, 1953, No. 5, p. 151). Because of its significance, we are submitting the article in full.

Masonry is a system of ethics based on the principles of true religion.

The principles of Masonry are so natural to men that as soon as they

are put before them, they are acceptable as quite familiar and self-evident.

The basic principles of a true religion agree with the basic principles of all true religions, such as Brahmanism, Confucianism, Hebraism, and Christianity. The basic principles of all these religions are very simple, intelligent, and clear.

These principles are: That there is a God, the origin of all things; that in man dwells a spark of the Divine which man, by his way of living, can increase or decrease in himself. Masonry teaches that to increase the Divine spark man must "circumscribe his desires and keep his passions within due bounds." The practical means to attain these results is to live by the Golden Rule and practice brotherly love, relief and truth. All these principles are common to Brahmanism, Confucianism, Hebraism, and Christianity.

A Brahman understands himself to be a manifestation of the Infinite Brahma, and considers that he ought to strive towards union with that Highest Being; that by living a pure and honorable life his spirit will ascend and join Brahma, whence it came.

The Buddhist considers his relation to the Infinite to be as born from that Being; that passing from one life to another he must invariably suffer, and that these sufferings proceed from his passions and desires. Therefore, his duty is to annihilate all passions and evil desires so that he may be enabled to pass into Nirvana.

The Hebrew understands that his relationship to the one Almighty God, Author and Creator of life and death, to be that of one chosen by Him, therefore he must observe His laws and fit himself by clean living, by being charitable, by subduing his natural propensities for evil, to make himself acceptable in the sight of God so as to merit the promise of eternal life.

A Christian understands that he died to the sinful world by accepting Jesus as his Savior, that Jesus will remit his sins, and that by the rite of baptism he arose from the water to a new and eternal life in Jesus, and that henceforth his life must conform to the "New Law of Love."

The word "religion," as commonly accepted, comes from the word "religare" (to bind). The oldest and most common definition of religion is that religion is the link between man and God. Religion is a particular means by which man acknowledges his relation with the Superhuman, the Divine.

Masonry is not a religion, but it embraces the basic principles of all true religions. Masonry teaches that reason is the power which enables men to define their relationship to the universe. The high and the low, the rich and the poor, are created by one Almighty Parent, and, as all men are in the same relationship to the universe, it follows that brotherly love, relief and truth must be the measure of man's conduct

which alone can unite men. Union among men gives them the highest level of human relationship, both physical and spiritual, the prerequisite to complete human welfare. Masonry is not a religion, but it emanates in man the highest zeal and fervor to labor for the improvement of the human race, to remove the beastly passions from the heart of man which dims the Godly spark in man. Masonry strives to unite all peoples by supplying identical dignity to all good men of any society or creed so they may stand on the same level, and together labor for the attainment of the Brotherhood of Man the final realization of Peace on Earth and Good Will among Men.

Our comments are as follows:

1. The author maintains that "Masonry is not a religion," but immediately adds that "it embraces the basic principles of all true religions." One's reason fades out at such logic. For if Masonry "embraces the basic principles of all true religions"—and the author makes a serious effort to define these basic principles—then, surely, Masonry is a religion. It is a composite of beliefs held by the religions which he attempts to summarize.

2. The author regards Brahmanism, Confucianism, Hebraism, and Christianity to be "true" religions. "True," so one must conclude, in the sense that they are satisfactory interpretations of man's relation to God, to man, and to the universe. For the author, Christianity is no better and no worse than any other established religion. It is merely one of the "true" religions.

3. For the author, the heart of every religion is its anthropocentric, not its theocentric, emphasis. Therefore he believes that every established religion has some form of the Golden Rule. He fails completely to understand that Christianity is fundamentally theocentric and that the Golden Rule is for Christians, not a legalistic requirement, but merely the divine norm to which they seek to respond out of love and gratitude to God and their Savior. For the author, Christianity, too, is a religion of works.

4. The author believes that there dwells in man "a spark of the Divine which man, by his way of living, can increase or decrease in himself. Masonry teaches that to increase the Divine spark man must 'circumscribe his desires and keep his passions within due bounds.' . . . Masonry is not a religion, but it emanates in man the highest zeal and fervor to labor for the improvement of the human race, to remove the beastly passions from the heart of man which dims the Godly spark in man." Christianity asserts that there is no such "divine spark" in man. Man has, indeed, a "dim spark" of the knowledge of God and of His Law, and man can, in a very minor degree, conquer his lusts

and, at least outwardly, live a life of service to society. But Christianity also maintains that fallen man is an enemy of God, that in this state of enmity he daily transgresses not only the First Table of the Law, but also the Second, and that unless God recreates him through the Spirit and the Word, he will continue to live his egocentric life in utter disregard for the true welfare of his fellow men.

5. Masonry is what Dr. Francis Pieper called a *Diesseitsreligion*. Its utopian ideal is "to unite all peoples by supplying identical dignity to all good [question: who are the good?] men of any society or creed so they may stand on the same level, and together labor for the attainment of the Brotherhood of Man the final realization of Peace on Earth and Good Will among Men."

Conclusion: We can understand why people who are not informed Christians find satisfaction in the program of Masonry. But Christians, who have learned to know God's revelation in Christ, who are guided by the Spirit of God in their attitude to God and their fellow men, and who have learned that God has prepared a heaven of eternal bliss for His believing children, will not affiliate with Masonry or continue their affiliation with this naturalistic form of religion.

P. M. B.

THE "COLT" OF PALM SUNDAY

Under this heading the *Journal of Biblical Literature* (December, 1953) offers in English an article which Prof. Walter Bauer of Goettingen, in 1952, contributed to the *Festschrift* for Max Pohlenz on the occasion of his eightieth birthday. The translation was made by Prof. F. W. Gingrich and is in every way excellent. Professor Bauer purposes to answer the question what animal Mark, as also Luke, had in mind when, four times in a row (Mark 11:2, 4, 5, 7), he tells us that it was a $\pi\omega\lambda\omicron\varsigma$ that carried Jesus into Jerusalem. Neither Mark nor Luke (19:30, 33) refers to Zech. 9:9, as do Matthew (21:2 f.) and John (12:14 f.). Now, as the article shows, $\pi\omega\lambda\omicron\varsigma$ may indeed denote a "young animal," but it is applied not merely to the "colts" of donkeys and horses, but also to young elephants, camels, gazelles, dogs, and other young animals. The word gains its precise meaning only by an exact description of the kind of young animal in question. But the word $\pi\omega\lambda\omicron\varsigma$ is used also without any more specific zoological designation. In that case it no longer means a young animal in general, but it is applied to a particular kind of animal. In such cases $\pi\omega\lambda\omicron\varsigma$ is *horse* throughout. In individual cases it means a "young horse," but in most cases the equation of $\pi\omega\lambda\omicron\varsigma$ with "horse" without any modification will give exactly the right sense. To prove this assump-

tion, the writer quotes numerous passages from secular Greek writers as also from the LXX. From these he concludes that the word πῶλος in Mark and Luke can be understood only as *horse*, and it was nothing else either for these Evangelists or for their readers. Matthew, however, cherished the desire to bring a penetrating Scripture quotation to bear upon this scene in the life of Jesus. So he was glad to find in the πῶλος of Mark's Gospel the πῶλος υἱὸς ὑποζυγίου of Zech. 9:9. Therefore he changed from the meaning *horse* to the other one, *young animal*, made possible by the nearness of ὑποζυγίου, donkey, and thereby founded a tradition that exerted its influence as early as in the Fourth Gospel. And at once the unambiguous word ὄνος enters the scene (Matt. 21:2 ff.; John 12:14 f.) though the LXX does not have it at all. Since that time the animal of Palm Sunday has been a donkey (*der Palmesel*). So far the article.—Is this assumption justified? Despite the many quoted examples showing that πῶλος, standing by itself, denotes a horse, the author's premise is hardly convincing, especially not in view of the fact that it ignores divine inspiration and the essential agreement of Scripture with itself. The early Christians certainly knew from oral tradition how Christ entered into Jerusalem for the last time, and since they were diligent readers of the LXX, or also of the Hebrew text, they knew also from Zech. 9:9 what kind of animal the πῶλος was that carried our Lord into the Holy City.

J. T. MUELLER

MELANCHTHON'S PRIVATE LECTURES ON SUNDAY

It is well known that Luther for many years preached to the members of his family and students and friends who wished to participate in his Sunday home worship, as his famous *Hauspostille*, a precious fruit of this worship, attests. But it is less known that Melancthon from 1549 until a few days before his death in 1560 lectured each Sunday on the Gospel of the day, first in his own home and afterwards, when the attendance became too large, in one of the University lecture halls. An interesting account of these Sunday lectures is given in the *Evangelisch-Lutherische Kirchenzeitung* (December 15, 1953). A few thoughts gleaned from the article may be of interest to our readers.

Melancthon's lectures, delivered during these Sunday worship hours, were later collected by his friend Christoph Pezel and published in 1594 in four octavo volumes. From there they passed into volumes 24 and 25 of the *Corpus Reformatorum*. Reviewing these lectures, the writer of the article, Prof. Otto Clemen, says that one hardly knows what to admire most in the great *praeceptor Germaniae*, for here he

reveals his amazing versatility, his wealth of wide information which he could readily use at all times, his original method of teaching, which never permitted his students to be bored, his sober, robust, and inspiring piety, and his fatherly concern for the bodily and spiritual welfare of his students.

Usually Melanchthon began his lectures with grammatical and stylistic comments. To these he added explanations of words and special studies in etymology. Next he explained the historical and geographical background of the pericope, and finally he expounded its theological content, emphasizing less the doctrinal element than the ethical or hortative values which he applied to the special needs of his auditors. He never followed the dictation method, then in vogue in academic circles, but spoke freely, often interrupting his lectures to ask questions. In his later years Melanchthon put questions also in his regular academic courses, but only at the beginning of the lectures and for the sake of review. In the informal Sunday lectures his questions formed an important part of his didactic method. Often his questions were to mystify his students, while at other times they were put by way of reproof or to expose the ignorance of inattentive students. Becoming angry at times, he even slapped his hearers. This rather severe procedure finds its explanation in the fact that many of the auditors were young boys (*pueri*), some of whom were not older than twelve years. But such rebuke and punishment were exceptional; for, on the whole, Melanchthon proved himself a lovable teacher, filled with sympathy for his students and also possessing a sense of humor.

The students who attended Melanchthon's Sunday lectures ranged in age from young boys to aged men. The majority were from Germany, but some came also from foreign countries, such as England, Bohemia, and Hungary. Since the lectures were informal, Melanchthon related many incidents from his life, especially from his student years in Heidelberg and Tübingen, his frequent travels, his experiences at conventions and theological conferences, his acquaintance with electors and princes, frivolous priests and obnoxious monks, businessmen and artisans, and the like. In these Sunday lectures Melanchthon never stood on his dignity, but proved himself a humble and congenial friend of his students, who, of course, attended his lectures of their own accord.

The article offers some of the anecdotes which Melanchthon told his students, and we quote two of them, because they present a picture entirely different from the distant and dignified preceptor that we know from his usual biographies. There is, for example, the story of the young lad, kneeling before his pastor, as he recites the Catechism.

In his trembling hands he carefully holds his finest blue Sunday hat. He has just finished the Third Commandment when the minister, following Luther's Small Catechism, asks: "*Was ist das?*" ("What does this mean?") Noticing that the pastor's eyes were resting on his hat, the boy replied: "Why, Pastor, don't you see? That is my little blue hat." Or, there is the story of the peasant lad who comes to town for the first time. Everywhere he sees young girls, and such indeed as he had never seen in the country. "Father," he asks, "what are these living creatures (*Lebewesen*)?" Resenting the fact that his son was observing the town girls, the parent answered: "Those are geese." "Ah," sighed the lad: "I wish we had such geese at home." "And that," commented Melancthon, "was the beginning of the boy's love emotions (*Liebesregung*)."

J. T. MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Indianapolis.—The board of managers of the United Christian Missionary Society (Disciples of Christ) acted here to transfer control of the denomination's missionary work to nationals overseas.

The action must be approved by the Society's member congregations and confirmed by the board at a later session.

Rome.—Italy's Supreme Court ruled here that police decrees dating back to Fascist days which restrict freedom of worship were "automatically abrogated" by adoption of the new Constitution in 1948, which contains religious freedom guarantees.

The decision was hailed by Protestant leaders in Italy, who had been seeking a definitive ruling to prevent local police officials in various parts of the country from invoking the old regulations to prevent non-Catholic religious gatherings.

New York.—The American Bible Society will seek a record amount of \$3,271,250 in 1954 for its 138th year of activity in the publication and distribution of the Scriptures to all parts of the world.

Under its ongoing activity, the Society is planning to produce 365,000 Bibles, 474,500 Testaments, 13,227,000 Portions, and 30,000 volumes for the blind.

Albany, N. Y.—The New York State Court of Appeals has upheld the merger of the Congregational Christian Churches with the Evangelical and Reformed Church.

In a 4-2 decision, the State's highest tribunal affirmed a decision by the Appellate Division of the Supreme Court of New York that civil courts have no jurisdiction in the proposed merger because no property rights were involved.

The appeal had been filed by the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn, N. Y., in a move to prevent the merger, which would create The United Church of Christ with over 2,000,000 members.

Atlantic City, N. J.—Lutherans in the U. S. and Canada have contributed nearly \$6,000,000 since 1939 to aid younger churches and mission fields "orphaned" from their parent societies in Europe when World War II began.

This was reported to the National Lutheran Council's 36th annual meeting here by Dr. Frederik A. Schiotz, executive secretary of the council's Commission on Younger Churches and Orphaned Missions.

He said that more than \$900,000 had gone last year alone to administer "something in the nature of a religious Marshall Plan," providing for the emergency needs of such churches and missions.

About one third of this amount went to support three former German mission fields in Tanganyika, East Africa, comprising 97,888 Christians, Dr. Schiotz said. He estimated that 1,346,000 Christians in young churches and orphaned missions over the world are being supported by the N. L. C.

Chicago.—The first manuscript of a new Service Book and Hymnal for Lutheran churches in the U. S. will go to the printers within three or four months.

According to Dr. Luther D. Reed, chairman of the Editorial Committee, the first copies will not come off the presses, however, for two more years.

New York.—Grants totaling \$86,000 for four new Lutheran mission stations in New Guinea and a new missionary hospital building in Tanganyika, East Africa, were approved here by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions.

Dr. Frederik A. Schiotz, the Commission's executive secretary, said the new mission stations were necessary as bases from which to work among the natives in recently opened areas adjoining those in which the Lutheran Mission of New Guinea has been active.

He cited reports from the field which said "we are compelled to seize opportunities as quickly as they become available, or see eager Holiness groups take over the work in such places."

Societies co-operating in the Lutheran Mission of New Guinea under the general auspices of the National Lutheran Council Commission include the American Lutheran Church, the United Evangelical Lutheran Church in Australia, and the German Neuendettelsau Mission Society.

Bonn.—West Germany's first ambassador to the Vatican will be a Protestant, according to informed circles here, and his nomination is expected to be announced shortly.

Bogota, Colombia.—The Colombian Interior Ministry has forbidden non-Catholics in this country to proselytize or propagandize outside their places of worship.

Protestant missionaries are specifically barred from performing any public missionary or education work except for children of non-Catholic foreigners.

The Ministry's ruling was contained in a circular letter sent to provincial governors and other authorities. The Ministry said the brief circular constituted the government's "final instructions" on the subject of non-Catholic religious activity.

Atlantic City, N. J.—A special grant of \$25,000 is being made this year to the American Bible Society by the National Lutheran Council in recognition of the 150th anniversary of the beginning of Bible Society work.

The Bible Society also will receive an additional \$10,000 from this year's Lutheran World Action appeal, the annual financial campaign conducted by the council for emergency activities at home and abroad.

The grants were reported at the council's 36th annual meeting here. They will bring to \$684,500 the total amount contributed to the Bible Society in the past twelve years from funds contributed to Lutheran World Action by members of the eight church bodies associated in the NLC.

Atlantic City, N. J.—The National Lutheran Council decided at its 36th annual meeting here to institute a resettlement program under the terms of the 1953 Refugee Relief Act although it severely criticized the law as "restrictive."

It voted to establish 36 local immigration committees in "areas of high Lutheran population" and allocated a special fund of \$203,200 to finance their operations.

Atlantic City, N. J.—Reopening of direct conversations between the Arab nations and Israel to attain peace in the Middle East was urged here by the National Lutheran Council.

A resolution adopted at its 36th annual meeting called upon the State Department to encourage the United Nations to issue a "new appeal" for Arab-Israeli talks that would lead to peace.

"No peace," the council said, "can be found apart from such direct conversations."

New York.—The right of a 12-year-old child to choose his own religion despite a premarital pact by his now separated parents was affirmed by the Appellate Division of the New York State Supreme Court in a 3—2 decision here.

The decision upheld a ruling handed down in Brooklyn last February by Supreme Court Official Referee Meier Steinbrink in the case of Malcolm Jr., son of Malcolm Martin, a Roman Catholic, and his wife Clara, a Christian Scientist.

The referee held then that the boy could attend Christian Science Sunday school and public school if he so desired, although Mrs. Martin, prior to her marriage in a Catholic church in 1938, had agreed that any children of the union would be reared as Catholics.

Malcolm Jr. was born Oct. 17, 1940, and baptized a Catholic shortly afterward. But in 1947 Mr. Martin sued for annulment of the marriage, charging that his wife had refused to honor their agreement and was bringing the boy up as a Christian Scientist.

Mrs. Martin then filed a cross complaint for separation in the Brooklyn Supreme Court which was granted in 1949 by the late Justice William T. Powers, who stipulated, however, that Mrs. Martin abide by her agreement.

On Feb. 9, 1953, Referee Steinbrink modified this separation order, on a motion by the mother, holding that inasmuch as Malcolm Jr. had been attending Christian Science Sunday school for several years, he could not support "a decree that would strip the boy of his independent judgment in matters of this kind."

In the Appellate Division's affirmation, Acting Presiding Justice Frank F. Adel and Justices Frederick G. Schmidt and George J. Beldock upheld the referee's ruling without issuing an opinion.

In a dissenting opinion, however, Justices Henry G. Wenzel, Jr., and Charles E. Murphy said that the mother should be required to fulfill her promise.

"The tenets of all religions, as well as the law, require the observance of a solemn obligation," they said. "In the formative years of a child's life, it must be guided in its religious and secular education by the parents until its mind is sufficiently mature to make its own judgments. That degree of maturity is not reached at the age of 12."

New York.—Treatment of Protestants in Colombia was sharply condemned here by the General Board of the National Council of Churches.

The General Board charged that a recent Colombian decree forbidding Protestant activity in three fourths of the country violated the

UN Human Rights Declaration, which Colombia signed, and the 1948 charter of the Organization of American States.

The decree, issued last September 3, "contravenes the principles of religious liberty maintained by most governments outside the territories under Communist rule," the General Board said.

Istanbul.—Legal title to properties of Greek Orthodox churches and communities throughout Turkey will be restored to them after nearly 30 years of State custody, according to a government decision announced here.

Since the early 1920's, when the Turkish Republic was established under Kemal Ataturk, title to non-Moslem religious institutions was held by the State, although they were permitted to continue functioning under the general control of the Moslem Administration of Pious Foundations.

Madrid.—An "overwhelming majority" of Spanish workers are not practicing Catholics, according to a survey published in the current issue *Ecclesia*, official organ of Spanish Catholic Action.

The investigation was carried out by priests who serve as spiritual advisers to the official National Trade Union, which represents millions of Spanish workers. A report on the survey was written by Father Villalobas, O. F. M.

Besides finding widespread religious apathy and ignorance among working men, *Ecclesia* said, the priests learned that workers generally:

Believed the Church favored the moneyed classes.

Preferred to have priests keep out of politics.

Preferred that Church and State remain independent of each other.

Among the reasons given by the inquiring priests for the workers' attitude were poverty and the presence of a "Marxist virus."

Chicago.—Protestant ministers were warned here that the Second Assembly of the World Council of Churches to be held at Evanston, Ill., in August may do church unity more harm than good.

Dr. Charles Clayton Morrison, editor emeritus of the *Christian Century*, said the assembly may result in a resurgence of "evil denominationalism" if it does not try to solve the problems that separate American churches.

Dr. Morrison, 80, spoke at the Union Ministers' Meeting, sponsored by the Church Federation of Greater Chicago.

"Not one hour of deliberate consideration to the crucial problems that separate American churches has been scheduled at the assembly," he said.

These problems, such as different interpretations of baptism and

other sacraments, the independence of the local congregation and the role of the ministry, should boldly be brought to the world church sessions, Dr. Morrison contended.

Melbourne, Australia.—Roman Catholic Church membership in Australia and New Zealand increased 30,043 during the past year, bringing the total to 1,784,707, according to the official *Catholic Directory* for 1954.

There are now 2,429 Catholic churches in Australia, 30 more than last year. New Zealand churches increased by four to a total of 475.

Minneapolis, Minn.—One out of every 10 Lutherans in the world today is a refugee, Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, said here.

The number of Lutherans who have disappeared in Eastern Europe exceeds the entire Lutheran population of the United States, he said.

Twenty-two to twenty-five million Lutherans are still behind the Iron Curtain, he added.

Cincinnati, Ohio.—The United Lutheran Church in America will step up its religious training of youth this year by introducing a new textbook series and study program in its weekday instruction classes.

All the Church's synodical directors of parish education and the chairman of the 34 synodical parish education units attended a two-day conference here on the best methods of using the new textbooks.

The series, edited by the Rev. W. Kent Gilbert of Philadelphia, is a collection of scientifically-tested textbooks, workbooks and teachers' guides, designed to appeal to the interests and understanding of various age levels from six to eighteen.

New York.—A world conference of Buddhists will be held in Burma beginning next November, it was reported here by Dr. Frank T. Cartwright, administrative secretary of the Methodist Board of Missions, who recently returned from a trip to Southeast Asia.

"Thousands of Buddhists from all over Asia and some from Europe and the United States are expected to attend," Dr. Cartwright said.

He added that some Buddhist leaders "predict the gathering will give 'a new and powerful surge' to Buddhist evangelization and greatly affect the work of Christianity in Buddhist countries."

Rome.—Pope Pius XII, in a letter addressed to Italy's Roman Catholic bishops, called for the setting up of a central office to advise on television programs.

Purpose of the central body, the Pontiff said, would be to see that the programs fully satisfy Christian morality.

Pope Pius also expressed the wish that every diocese equipped with transmission facilities appoint committees of one or more laymen and priests to advise on television programs of a purely religious nature. He said that their efforts should be co-ordinated by the central office, which would insure uniformity on essential points "for the general benefit of the faithful."

The letter, sent on the eve of the inauguration of regular television in Italy, stressed both the dangers and potentialities for good of TV.

Praising the "brilliant conquest of science," Pope Pius warned against the danger television contains if its use is "abused and profaned by human weakness and malice."

The Pope emphasized that by entering the home "television becomes available to the entire family group made up of persons of all ages, of different sexes, and with different cultural and moral preparations."

Observing that "we have before us the sorrowful vision of the wicked and devastating power of motion pictures," he added: "How can we but be horrified at the thought that the same atmosphere poisoned by materialism and fatuousness which too often is breathed in cinemas will penetrate through the walls of every home?"

Pope Pius said it is impossible to imagine anything "more fatal to the spiritual forces of the nation than showing the innocent souls inside the family those stark scenes of sinful pleasure, passion and wickedness which are capable of undermining and ruining forever the whole edifice of chastity, goodness, and healthy education."

Belfast, Northern Ireland.—Belfast Presbyterian College, divinity school of the Presbyterian Church in Ireland, marked its centenary with special observances here.

The college was founded in December, 1853, as the theological division of Queen's University, by Dr. Merle d'Aubigné, a distinguished historian and theologian from Geneva, Switzerland. However, classes did not begin until January, 1854.

Before this, the Church's ministers were trained mostly in Scotland. Former students of the college include many Presbyterian ministers now in the United States and Canada.

Madrid.—The Holy Year of Santiago de Compostela opened at Santiago Cathedral in the presence of Generalissimo Francisco Franco, head of the Spanish State, and members of his government.

Celebration of the Holy Year, which dates back to the 14th century, is held each time that July 25, the feast of St. James the Greater, patron of Spain, falls on a Sunday. The saint's feast day comes on Sunday, July 25, this year.

The observance is opened at Santiago de Compostela because the body of St. James is traditionally believed to be enshrined in the Cathedral there.

The ceremony was presided over by Fernando Cardinal Quiroga y Palacios, Archbishop of Santiago de Compostela, who opened a "Holy Door" at the Cathedral and led a procession of Church and government dignitaries for a Solemn High Mass.

St. James the Greater, brother of St. John the Evangelist, was the first of the Twelve Apostles to be martyred (Acts 12:2) under King Herod Agrippa. According to tradition, St. James preached the Christian religion in Spain and founded an episcopal see on the site of present-day Compostela.

Because of the enshrinement of the saint's relics in Compostela Cathedral, the city was for many centuries a major place of international pilgrimage. St. James' feast day is celebrated as a national holiday throughout Spain.

Nashville, Tenn.—Special gifts to Methodist colleges and universities reached a record high of more than \$10,000,000 in 1953, it was announced here by the denomination's Board of Education.

Dr. John O. Gross, executive secretary of the board's Division of Educational Institutions, said a survey of 117 Methodist-related schools showed that 15 institutions had received gifts and grants from individual donors in excess of \$100,000 each.

The largest single contribution during the year, he said, was \$6,000,000, bequeathed to Wesleyan University, Middletown, Conn., by the late George W. Davison, Greenwich, Conn., who was president of the school's board of trustees for 41 years.

Anonymous gifts accounted for more than \$1,500,000, including \$750,000 to Mount Union College, Alliance; \$300,000 to Pfeiffer Junior College, Misenheimer, N. C., and \$132,000 to the University of Chattanooga. Dillard University, New Orleans, and Drew University, Madison, N. J., also received anonymous gifts of \$100,000 or more.

The College of the Pacific, Stockton, Calif., received \$225,000 from the estate of the late Everett Archer, Salinas, Calif., and \$125,000 left by Ophir Ore Shroeder of Oakland.

Dr. Stephen H. Watts, for many years dean of the University of Virginia's School of Medicine, willed \$235,000 to Randolph-Macon College, Ashland, Va., for special studies in physics and biology.

Adrian (Mich.) College received \$104,000 from Mr. and Mrs. Arthur H. Davis, Adrian, to support a chair of English literature.

The survey showed several large gifts from foundations and groups. The Washington Star Broadcasting Co. gave \$250,000 for a new radio-television workshop building at American University in the nation's capital, and the school received \$400,000 from the Housing and Home Finance Agency for two new dormitories.

Dr. Gross said the special gifts were separate from several million-dollar fund campaigns sponsored by Methodist Annual Conferences across the country.

He said the new Church-wide annual goal of at least 50 cents per member in support of higher education, and 15 cents for Wesley Foundation campus centers, is being oversubscribed in several Conferences.

Minneapolis, Minn.—The American people are spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions.

This was one of the findings reported here by the family economics bureau of Northwestern National Life Insurance Company.

During 1953, according to the bureau, the American people contributed \$8,500 a minute in religious, charitable and educational donations and spent \$17,000 a minute for alcoholic beverages.

Other national per minute expenditures by the American people last year were:

Federal taxes, \$135,000.

State and local taxes, \$38,000.

National defense, \$85,000.

Foreign aid, \$11,000.

The bureau calculated American income at \$600,000 a minute.

Chicago.—Leaders of the Gideons International voted here to appeal the recent New Jersey Supreme Court decision barring distribution of King James Bibles in the public schools.

Raymond R. Lindsey, Gideon president, said his organization would join the Rutherford (N. J.) Board of Education in planning an appeal to the United States Supreme Court.

Cambridge, Mass.—John D. Rockefeller, Jr., has made a gift of \$1,000,000 in securities toward revitalizing Harvard University's Divinity School.

The gift was announced by Dr. Nathan M. Pusey, president of the university, who said that Mr. Rockefeller stressed "the underlying importance of the spiritual life" at Harvard, which "promises to have far-reaching influence on education in this country." L. W. SPITZ

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE: A VERSE BY VERSE EXPLANATION. Edited by Charles John Ellicott, with an introduction by Herbert Lockyer. Vol. VI: The Four Gospels. Grand Rapids, Mich.: Zondervan Publishing House, 1954. 563 pages. Cloth. \$5.95 a volume.

Here one of the good old commentaries is beginning to make its appearance; by August the whole set of 8 volumes ought to be on the market. This commentary was first issued toward the end of the last century and on account of the excellent scholarship of its authors achieved a high degree of popularity. Among its contributors, besides Ellicott himself, were, for instance, Frederick William Farrar, Edward Hayes Plumptre, George Salmon, William Sanday, William F. Moulton, and Alfred Plummer. Dr. Charles John Ellicott (1819—1905), Bishop of Gloucester and Bristol, was in his day one of the leading Biblical scholars of Great Britain and chairman of the committee which brought out the New Testament revision of 1881. The theology of the commentary is that of the conservative Reformed Churches, in which the inspiration of the Scriptures is clung to and the redemption of Christ is set forth and emphasized. The text of the AV is printed at the top of the page. Underneath, in smaller type, the comments are presented. The exposition is brief and to the point. While the work, as a rule, does not insert Greek words, the authors often go to, and argue from, the original. The work is intended for intelligent laymen, Sunday school teachers, and ministers of religion who wish to have within easy reach a work quickly informing them on the interpretation of a Biblical passage. The next volume to be issued (No. VII) will treat the New Testament books from Acts to Galatians.

WILLIAM F. ARNDT

INTERPRETING THE NEW TESTAMENT, 1900—1950. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1952. (Originally published in Great Britain, S. C. M. Press, 1951.) 144 pages. \$2.50.

This is a readable and useful little book, written with Hunter's usual clarity, briskness, and infectious gusto. The purpose of the book is stated adequately and without the usual dust-jacket exaggeration on the dust jacket of the book: "The main purpose of this book is to set down the present state of New Testament studies and to indicate to students of the Bible what the current trends are. But the author also mediates twentieth-

century findings for the average reader and reviews achievements of the past half century." The ten chapters survey trends and accomplishments in the fields of translation, textual criticism, the problem of the Aramaic origins of the Gospels, the Synoptic problem, the life of Christ, Pauline studies, Johannine studies, the writings of other Apostolic men (Acts, 1 Peter, Hebrews, James, Jude, 2 Peter), and the theology of the New Testament. After the author's disarming renunciation of any claim to completeness (p. 8), it seems almost captious to suggest that archaeology might have been assigned at least a part of a chapter or that a giant like Schlatter deserves more than mere enumeration in a series with other scholars. The author's optimism in regard to the Synoptic problem—"The Synoptic problem has been solved" (p. 140)—will be greeted with raised eyebrows by many besides this reviewer and sounds premature in a year which saw the publication of B. C. Butler's *The Originality of Matthew*, a book which seriously challenges the two prime assumptions of modern Synoptic solutions: the existence of Q and the priority of Mark. Both these and similar defects are more than balanced by the author's good British sanity in refusing to get exercised over the aberrations of Form Criticism and critical extremes generally as well as by the feeling permeating the study that, take it all in all, it's a great age for the *New-testamentier* to be alive in: "Despite the aberrations and excesses of individual critics, the course of New Testament studies in the twentieth century has been mainly to make more sure the foundations on which our Christian faith is built, and to increase and deepen our conviction that 'a new face has been put upon life by the blessed thing that God did when He delivered up His only-begotten Son'" (p. 140).

M. H. FRANZMANN

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS.

By Martin Luther. Westwood, N. J.: Fleming H. Revell Co., 1953. 567 pages. Cloth. \$5.00.

Luther called the Epistle to the Galatians "my own epistle, to which I have plighted my troth; it is my Katie von Bora." This is a revised and completed translation, unabridged, based on the "Middleton" edition of the English version of 1575, edited by Philip S. Watson, well-known Luther scholar at Handsworth Methodist College, Birmingham, England. The editor's reputation for sound scholarship is the best recommendation for this revision. His preface tells the story of the commentary and the English versions.

L. W. SPITZ

A PATTERN FOR LIFE, AN EXPOSITION OF THE SERMON ON THE MOUNT. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1953. 124 pages. \$2.00.

This is a brief and eminently readable exposition of the Sermon on the Mount, popular in form but characterized by considerable, if unob-

trusive, scholarship. Hunter has a bland confidence in the results of source criticism (p. 13). He seems unaware of the fact that every "source" except Mark is a purely hypothetical construction on the basis of internal criteria and is therefore a slippery and elusive magnitude; he deals cavalierly with the exceptive clause in Matt. 5:31, 32 (p. 50) and dismisses the doctrine of the Law's permanence (Matt. 5:17-20) with unconscionable insouciance as "pure rabbinism." "What we have in Matthew," he opines, "is Christian legalism such as may have arisen in ultra-conservative circles which were shocked by the attitude of Paul and his friends to the Law" (p. 43). But in the main it is a stimulating and suggestive exposition, theologically a cut above the usual run of popular expositions. See, for instance, his observation on the Messianic character of the Beatitudes (p. 30), and the concluding chapter, "The Sermon and the Ethic of Jesus." In an economy where two dollars is the equivalent of two pounds of coffee the book is worth the two dollars.

M. H. FRANZMANN

GOTT IN CHRISTO: EIN ERKENNTNISGANG DURCH DIE GRUNDPROBLEME DER DOGMATIK. By Heinrich Vogel. Berlin: Lettner-Verlag, 1951. XXXI and 1069 pages. Cloth. DM 29,50.

The author is professor of systematic theology at the Humboldt-University in Berlin and *Dozent* at the *Kirchliche Hochschule* in Berlin-Zehlendorf. As such he is well qualified to produce a volume like this.

As the title of the book indicates, he proposes to take the reader on a tour of perceiving the fundamental problems in dogmatics. The forepart of the title, *Gott in Christo*, indicates his Christological emphasis. It is appropriate to refer to his purpose as a tour rather than a mere walk through the theological forest. The reader will soon notice that the author is not paying merely passing attention to the tallest trees in the forest. He is not overlooking the smaller trees and the bushes along the way. In short, this is a complete dogmatics, with a more or less comprehensive consideration of all its parts.

The fact that it seems to have been written for popular reading must deceive no one. The simplicity of its method is indeed deceptive. The author postulates a thesis and then discusses it for clarification and proof. There are few educated Germans who will not be able to define the individual words in the author's vocabulary, but only a trained theologian, acquainted with present-day theological terminology, will perceive the dogmatical connotations of many of the words, particularly of the compounds. Again, the layman may find it quite difficult to see the tree trunks and branches for the density of verbal foliage that covers them. For instance, speaking of the knowledge of sin in acknowledging the Word of God, the author uses the following sentence: "Die andere Seite dieses dämonischen Hanges zur Undurchsichtigkeit ist aber die Pervertierung

des Geheimnisses als solche: Der ewigen Tiefe, der unendlichen Durchsichtigkeit der Wesensfülle Gottes wird hier gegenübergesetzt die in einem ungeheuerlichen Krampf erstrebte Verdichtung des Selbst, das zu einem undurchsichtigen Mysterium zu werden versucht, undurchsichtig nicht nur für den andern Menschen, sondern — und das ist das Entscheidende! — für Gott im Himmel — nur, wie dieser Mensch einer dämonischen Verslossenheit wähnt, nicht sich selbst!" (P. 498.) In its context this makes sense, as the careful reader will discover; but could it not have been said more succinctly, if less profoundly?

The illusion of simplicity is also created by the author's endeavor to lead the reader directly and immediately to the truth, without taking issue with those who propose another way or acquainting the reader fully with those who have gone this way before him. The theological reader soon senses, however, that the author is not traveling alone. Luther and Calvin have preceded him, as have many others, among them more recent theologians. But all along the way the reader senses the presence of Karl Barth. *Gott in Christo* is in a large measure a conversation with him. The author is usually, though not always, in agreement with him.

His purpose to present the truth (or Truth, meaning Christ) immediately explains his failure to engage in apologetics to any large extent. It also explains his Christological approach to every problem of dogmatics. He presents each problem as he views it in a Christological setting. The prominent place given to Christ is commendable, but the author's method of insuring that prominence makes for repetitiousness.

Commendable also is the fact that Christ is always presented in a worshipful spirit and for worship. On the other hand, the reader may speculate whether this approach may not have another reason. If all of Scripture is not the inerrant Word of God and if it is the Word of God only where Christ is encountered, it may be a matter of sheer expediency, not to say necessity, to salvage as much of Scripture as possible by relating its parts to Christ. This is not the same as when Luther makes Christ the very Center and Heart of Scripture. For Luther Christ is the Heart of God's inerrant Word. This Vogel does not admit (pages 120—122; 139, 140).

That the author's method of relating every dogmatical problem to Christ is no guarantee against a subjective interpretation of Scripture is evident from his dissertation on the state of the dead before the resurrection, where even Luke 23:43 does not preserve him from a complete endorsement of psychopannychism.

The criticism registered above should not discourage, but rather encourage, the theologian to read this book. *Gott in Christo* should be a welcome addition to a theologian's library. In America it may give the reader an insight into the present-day theology in Germany which is heavily indebted to Karl Barth; in Germany it may serve as a vaccine against Bultmannism. In an age in which such a large portion of the earth, also of Germany, is under the political sway of Christless Communism, it

should be welcomed by its obvious desire to worship Jesus Christ as Savior and Lord. With this compliment we recommend it to the reader.

L. W. SPITZ

THE BIBLE HANDBOOK. By Joseph Angus. Revised by Samuel G. Green. Grand Rapids, Mich: Zondervan Publishing Co., 1952. 837 pages. Cloth. \$5.95.

A Bible handbook is always an invaluable immediate aid whether as friend to the inquiring Christian, or as guide to the eager student, or as a ready source of reference to the theologian in checking facts. This volume by Joseph Angus has served generations of Christian leaders very well during the past century. The insistent demand which prompted this completely revised edition is emphatic testimony to its usefulness.

Under the general categories "The Bible as a Book" and "The Books of the Bible," information is offered on such topics as The Canon, Revelation, Inspiration, Translations, Interpretation, Authenticity, Genuineness, Unity, etc. Two appendices treat: I. Scripture Chronology with that of Contemporary Nations, from Abraham to A.D. 100. II. Scripture Natural History, including fauna, flora, and minerals. The entire volume becomes more useful by means of an alphabetical index of 23 pages.

While generally conservative throughout, the discussion of Verbal Inspiration (p. 120) is Scripturally inadequate. Then, too, on some pages the print will definitely offer handicaps.

LORENZ WUNDERLICH

ONE FINE HOUR. By Frederick Keller Stamm. New York: Harper & Brothers, 1954. 176 pages. Cloth. \$2.50.

The author, a popular preacher, radio speaker, and writer, muses charmingly on the Jesus of his own imagination. For all his searching and reading, "from Augustine to our day," he has not found the Christ of Scripture. To him Jesus is not the God-Man but only a man, though worthy of emulation by all. The author has not as yet caught the meaning of the Cross.

L. W. SPITZ

RELIGION AS SALVATION. By Harris Franklin Rall. New York: Abingdon-Cokesbury Press, 1953. 254 pages. Cloth. \$3.00.

Dr. Rall is past president of Iliff School of Theology, a professor emeritus of theology at Garrett Biblical Institute, a Methodist, and a temperate, urbane, broad-minded Protestant liberal of the old school who once wrote a book, *Christianity—An Inquiry into Its Nature and Its Truth*, that won a \$15,000 prize. In the present volume he is concerned about restoring Christianity as a religion of salvation to its proper place in the modern world. The work falls into three parts of unequal length: a section on man, a section on sin—both relatively brief—and the main section on salvation. The terminology is the familiar vocabulary of orthodoxy, but the underlying theology is a frank rejection of most of the

content with which historic orthodoxy invested the terms. The consequence is a considerable degree of vagueness about what salvation is, how men are saved, what they are saved from, and what they are saved for.

ARTHUR CARL PIEPKORN

THE MODERN RIVAL OF CHRISTIAN FAITH. By Georgia Harkness. New York: Abingdon-Cokesbury Press, 1952. 223 pages. Cloth. \$2.75.

This collection of essays deals with the general subject of secularism, "the organization of life as if God did not exist." With the converse definition of Christianity Miss Harkness has more trouble and tries to hold to this: A Christian is "one who tries to be a follower of Jesus Christ." Subsidiary to this she places "to make the act of commitment in faith by which the redeeming power of God lays hold upon a life" and "to live by the example and teachings of Jesus." The Cross of Christ is "God's way of uniting suffering with love," "God's way of turning sacrifice into joy," "God's way of bringing triumph out of apparent defeat," general concepts that cover all of life and not just the event on Calvary. Miss Harkness finds some things right with modern life, but diagnoses a series of secular faiths—scientism and humanism, democracy, nationalism, racism and fascism, capitalism and communism. Among modes of attack on secularism Miss Harkness seeks to sketch out redemptive theology, the linkage of evangelism and education, the sense of vocation under God, the development of the inner life through prayer, and the applying of the Christian Gospel to victorious hope.

RICHARD R. CAEMMERER

REFERENCE PASSAGE BIBLE (NEW TESTAMENT). Compiled by I. N. Johns. Chicago: Moody Press. 1450 pages. Cloth. \$6.95.

The *Reference Passage Bible* offers the time-saving help of printing out in full on the same page with the Bible passages the marginal references ordinarily found in the center column. The Bible edition used is the King James Version. The marginal references are those usually found in common Bible editions and thus offer the essential thought parallels. Those of our readers who are acquainted with *Outlines of Doctrinal Theology* by A. L. Graebner will immediately recognize the arrangement which is used in the *Reference Passage Bible*. Since no comment is offered by the compiler, the evident commendable purpose is: *Scriptura Scripturam interpretatur*. Pastors, teachers, and church workers who have used a reference passage Bible in the past would surely not want to be without it. Others who will use it in the future will soon regard it among their most useful tools in Bible study.

Additional excellent aids of this volume are found in (a) a Topical Index of the New Testament writings which offers sentence summaries of the various sections of the books; (b) an Alphabetical Index of the

topics used; (c) a study of the life of Christ with the help of seven tracing maps.

The purpose of the compiler is thus stated by him: "The Lord is the Christian's portion. In this work it was sought to draw each one closer to Him." That purpose should be substantially advanced through the use of this book.

LORENZ WUNDERLICH

THE BAPTIZING WORK OF THE HOLY SPIRIT. By Merrill F. Unger. Wheaton, Ill.: Van Kampen Press, 1953. 147 pages. Cloth. \$2.00.

The author emphasizes the great importance of "the baptizing work of the Holy Spirit." One so baptized need never be baptized again, for regeneration, Baptism with, and indwelling by, the Holy Spirit are never abrogated. In contrast with Baptism by the Holy Spirit, water Baptism, however, is a mere rite which cannot save. Accordingly all passages which speak of the saving power of Baptism are arbitrarily ascribed to Baptism by the Spirit. The author overlooks the fact that as a man does not live by bread alone, but by every word that proceeds out of the mouth of God, so he is not saved by water alone, but by water comprehended in God's command and connected with God's word. It is the same Holy Spirit, whom the author honors so highly, who regenerates in water Baptism. The book is of particular interest to the Lutheran reader for its peculiar use of the term "saved."

L. W. SPITZ

PROTESTANTISM IN AMERICA: A NARRATIVE HISTORY. By Jerald C. Brauer. Philadelphia: The Westminster Press, 1953. 307 pages. Cloth. \$3.50.

This book proves, among other things, that church history does not have to be a dry-as-dust chronicle of minutiae in which only professionals could possibly be interested. Here is a readable, comprehensive, fast-moving, eminently fair and impartial, sometimes even prophetic, interpretation of the story of evangelical Christianity in the United States from 1606 on. It is written in the full consciousness both of the profound differences among the "Protestant" denominations and of the common characteristics—Professor Brauer notes two especially, "a full, free experimentation and an enduring Biblicism" (p. 7)—that make it possible to speak of "Protestantism" as a relatively unified religious force. Whether these characteristics are sufficient to furnish an actually unifying principle throughout the entire continuum that Dr. Brauer covers is of course arguable; but they do account for the fundamental unity of the great American "Protestant" denominations—Methodists, Baptists, Presbyterians, Congregationalists, Disciples—that necessarily dominate the narrative. *Protestantism in America* should prove extremely useful in the pastor's library, as a textbook in college church history courses, and as both resource material and collateral reading for various kinds of training courses for adults.

ARTHUR CARL PIEPKORN

UNWILLING JOURNEY: A DIARY FROM RUSSIA. By Helmut Gollwitzer. Translated from the German, . . . *und führen, wohin du nicht willst*, by E. M. Delacour and Robert Fenn. Philadelphia: The Muhlenberg Press, 1953. 316 pages. Cloth. \$3.50.

A distinguished German Evangelical clergyman, impressed like many of his colleagues into the Nazi *Wehrmacht* during World War II, tells the story of his captivity as a prisoner of war in the Soviet empire from the time of his capture in Czechoslovakia on May 10, 1945, to his release on New Year's Eve, 1949. He writes with an almost scrupulous urgency to be fair to his captors and with a profound sense of responsibility to "those who cannot so easily reject this disturbing creed [Communism] and who have pinned their hopes to it because all the injustice and exploitation in this world have become a thorn in their flesh with which they cannot come to terms." But it is precisely this meticulous determination to be as wholly truthful and as wholly honest as a Christian can be that makes this diary so damning an indictment of Soviet imperialism and at the same time so inspiring a testimony to the power of the Christian faith to overcome the world. ARTHUR CARL PIEPKORN

THE OPTIONAL GOD. By Stephen F. Bayne, Jr. New York: Oxford University Press, 1953. 145 pages. Cloth. \$2.45.

This book begins with an analysis of our "post-Christian" age, but stresses the malady of the Church in that it shares the attitude of its surrounding world in making God "optional" and thus renders itself ineffective in the struggle against secularism. The damage is that the secularized church dispenses with the optional God on the inside as well as on the outside. The book is penetrating in thought and unusually pungent in style. Problems of worship, religious education, the man at work, and the structure and attack of the church on its world are set forth ably. In a review of the sect spirit and the church spirit, Bishop Bayne (Episcopal Bishop of Olympia) has this harrowing paragraph:

Is there anything worse than the dreadful treadmill of a sectarian congregation? The endless fight to raise more money so we can go on another year and raise more money so we can go on. . . . This is a paper church, which goes nowhere, which has no dream except to keep its doors open, which has no idea of a new world except a safer one for itself so it can go on and raise more money so it can go on. . . . That treadmill, what a curse it is! What a curse it lays on the minister as on the people, condemned to the endless intellectual drudgery of defensiveness, concerned only to keep the treadmill going and to find enough victims to replace the exhausted, whose sermons are simply justifications of the treadmill, forever defensive, forever apologetic, forever wheedling the world to come in so the treadmill can go on and raise more money so it can go on. . . . (P. 129.)

It's hard to shrug that off simply by saying: "But we are not a sect."

RICHARD R. CAEMMERER

THE BIBLE IN PICTURES. By Ralph Kirby. New York: Greystone Press, 1952. 320 pages. Cloth. \$4.95.

A fascinating book in which the strip-story technique is employed to present dramatically the Bible in pictures. It tells the main stories of the Bible, from Genesis to Revelation, in more than 1,000 reverent illustrations done in black and white, with nine pages in full color. The text for each picture in the strip very briefly indicates the essential parts of the story. Though the book has vivid appeal for old and young, teachers and pupils, its primary value is that of a book to be read to and by children.

A. G. MERKENS

PREACHING FROM ISAIAH. By John P. Milton. Minneapolis: Augsburg Publishing House, 1953. 187 pages, 5½ × 8½. \$2.50.

Here is an exciting book. The author pools his concerns as a theological professor, interpreter of the Old Testament, parish pastor, and guide of parish worship. He recognizes the value of preaching Isaiah through consecutively (what Protestants call the "expository" method), but as a Lutheran committed to the church year he feels that such a program would be inadvisable in the morning service. This book is an attempt to adapt the Book of Isaiah to the liturgical themes of the Sunday morning service. It is thus a splendid contribution not just to homiletical literature or to the interpretation of the Old Testament, but to liturgical practice in the exact sense. Preachers may find themselves choosing other alternatives for occasional points of interpretation or for the liturgical synthesis of a day. The author acknowledges guidance in regard to the latter from Bishop Bo Giertz. With regard to the interpretation of Isaiah, while the author is at pains to recognize the "historical milieu" of the Book, he is unwavering in his effort to carry the meaning of Isaiah through to the revelation of redemption in Christ. In distributing texts over the days of the church year, the author at times makes use of choices already given in pericopic systems of the past. Each day provides a topic for the day; a text from Isaiah; a theme for the text; a study of the "relation of the text to the topic," "basic religious teachings of the text," and "New Testament echoes of the text." The actual unifying of this rich material into a persuasive and assimilable sermon is left to the preacher, and that is good. Occasionally the author supplies a discussion concerning the choice of the particular text for the day or regarding the problem of the sequence and variety of certain liturgical "topics" from day to day. Thus the work becomes an exercise and refresher in the principles of preaching in accord with the church year. Very useful is the addendum, "Topical Preaching from Isaiah," with a collation of 25 theological commonplaces from the Book; a listing of 52 "great texts," and an index of texts, conclude the volume. — New Testament pericopic systems have the standard categories of Epistle and Gospel texts. But the Old Testament series range back and forth between narrative, didactic, and prophetic or poetic ingredients at

random. This book provides a system which is, in effect, a counterpart to a New Testament Epistle series. It should prove invaluable, and we hope that Professor Milton will perform a similar service for other materials from the Old Testament. Thus several Minor Prophets might be taken in combination.

RICHARD R. CAEMMERER

MY GOOD MANNERS BOOK. By William and Vivian Lessel. St. Louis: Concordia Publishing House, 1953. 24 pages, 6×9. Paper. 25 cents.

Good manners based on Christian teachings are important. They reflect or give expression to attitudes and consciously held beliefs. Development of good manners belongs to the objectives of Christian education.

This attractive and illustrated booklet is written in simple language. The authors employ Bible passages, brief sentence statements, verses, and interesting stories to teach the use of good manners at home, at the table, in church and school, at parties, in sports, and in public. It is designed for use in the home and particularly as supplementary material in the primary and early intermediate grades of elementary and Sunday schools.

A. G. MERKENS

THE CHURCH AND MENTAL HEALTH. Edited by Paul B. Maves. New York: Charles Scribner's Sons, 1953. 297 pages. Cloth. \$4.00.

This symposium is the work of fourteen ministers, psychiatrists, and educators whose objective was: "To urge a closer co-operation between the various professions concerned with mental health and to foster an understanding of the resources of the Church in this connection." The basic outline covers the following subjects: The Meaning of Mental Health; Fostering Mental Health Through the Church Program; A Ministry to the Mentally Ill; The Parish Minister and the Psychiatrist in Co-operation and Contrast; and A Strategy for the Churches in Relation to Illness and Health.

One cannot dismiss this book as just another attempt to create a psychiatric religion. The various writers recognize well the difficult task of describing a relationship between the very broad terms of "Church" and "mental health." There can be no clear-cut definitions of either when holiness and health are equated and when one attempts to confine God and His power to finite terms and experiences. In spite of weak spots, which fail to take into account the Scriptural interpretations of illness and the power of God in producing situations which cannot be traced to natural causes, the volume does have some well-done chapters on the history of this relationship, on emotional disturbances and cultural patterns, on practical suggestions for the parish program, on Christian fellowship, on health in general, and on the pastor's health in particular.

It is unfortunate that some of the clergy authors tried to explain theological concepts in a terminology which is foreign to the average pastor or which may be known only in its popular sense but not understood in its limited technical application. One chapter lists fourteen points of

theology, including the extremes in practice, based on doctrine. Gotthard Booth states: "The state of health is a by-product of the demands of man on God and the demands of God on man. Health cannot be an end in itself. It is lost to the extent to which it is pursued by an anthropocentric health program, be it exercise, diet, play, sex, or psychological fad." Yet one fails to see in this book an acceptance of the power of God as a dynamic for living, as regenerate man strives to identify with the will of God. It gives the impression in some chapters that salvation is complete when mental health is achieved, thus ignoring the process of God at work in man and for man, reconciling the world unto Himself in Christ. It makes of Christianity a philosophy for social living which is acceptable as a resource in promoting health, but fails to emphasize satisfactorily the means of grace as the only means for making people children of God, with all the temporal as well as eternal values of that fellowship with God. While we certainly would recognize that "the spirit of one's family life perhaps more than the particular theological views which one is taught, determine the values and the goals of daily living," this would not alter the fact that to know truth, to walk in light and to be holy, we must look, not to society nor to ourselves, but to the Word of God for not only the pattern but also the power to live a God-pleasing life.

Christian pastors need to understand people, but they need first to know God's complete plan of justification and sanctification, so that they can apply it and make it relevant to daily living. Operating solely on a human level, the pastor becomes merely a guide for behavior control and health according to acceptable social standards. Using the Word without application to personal needs and desires may lead the person to a tension-producing dual standard of a Sunday religion and weekday idolatry.

There is no doubt about the responsibility all Christians have toward the ill in providing not only adequate care but also spiritual service. For the Church this means becoming vitally concerned not about a problem but about the needs of these souls. Within the worker himself there must be a sound Scriptural understanding of his purposes, a conviction of the validity of God's Word and promises, and a Christian, Godlike love for souls and a realistic appreciation of his own limitations.

This book, though brief and for the most part nontechnical in language, can be helpful to the Christian pastor who desires information on the responsibilities and procedures in dealing with people—if he sees these techniques and health itself as means to an end and not an end in themselves.

E. J. MAHNKE

THEOLOGY OF EVANGELISM. By T. A. Kantonen. Philadelphia, Pa.: Muhlenberg Press, 1954. 98 pages. \$1.25.

This little book, based on lectures to the Austin, Tex., theological seminary, develops a theology of evangelism by aligning its principles under the three articles of the Christian creed. This gives the author occasion to speak squarely from the heart of Luther's Large Catechism. The stress is

not on methods or results, but altogether on the motives for evangelism as explicit in the creative, redemptive, and life-giving plan of God. Basic to that theology is the nature of the evangel itself, which is the proclamation of Jesus Christ as the Redeemer, "an urgent summons to act" (p. 17). The Gospel summons not to acquiring facts but to fellowship between God and men through Jesus Christ. In this program the pastor is central, but "when the pastor allows something else than the Gospel to assume primary importance in his work, he betrays his Lord and leads astray his people" (p. 21). This point of view climaxes with the interesting observation that "if every Christian is to be an evangelist, every Christian must also be a theologian. . . . This calls for a theology that is clearly and frankly kerygmatic instead of merely academic" (p. 97). The author chooses the accent of Brunner rather than that of Barth on the judgment of the nature of man. To this reviewer a third alternative would seem to be worthy of stress, that of the need of forgiveness and of the Gospel as the conveying of that forgiveness of sins. The author's analogies of the redemptive process, to this reviewer, move too quickly into the area of the Spirit. This is a judgment of underemphasis, and it should be said that the emphases of the book are valuable and well stated. In a day of activist, church-recruitment evangelism it would be well for every pastor to refresh in his mind and in his parish administration the accents of these chapters.

RICHARD R. CAEMMERER

CROSSING THE KIDRON. By Pastors of The Lutheran Church—Missouri Synod. St. Louis, Mo.: Concordia Publishing House, 1954. 108 pages. Paper. \$1.25.

THE CROSS IS THE KEY. By Clifford Ansgar Nelson. Rock Island, Ill.: Augustana Book Concern, 1954. 196 pages. Cloth. \$2.50.

Crossing the Kidron is a series of sermons for Lent and Easter. Twelve pastors of our Synod, each in his own way, point to a section of the Passion Story and show us how they led their people into a deeper insight of the meaning of the Cross on Golgotha. Though the sermons cover ground familiar to our members, we cannot lay them aside with the thought that we could have read something better. The sermons had a vital message for the people to whom they were preached. They exalt Christ, magnify the Cross, and make the love of God in Christ for sinners more meaningful. The titles of the sermons, "Crossing the Kidron," "Suffering in the Garden," "Betrayed by a Friend," "Returned to Jerusalem," "Denied by a Confessor," "Condemned in God's House," "Ridiculed by a Puppet King," "Sentenced by a Politician," "Walking the Via Dolorosa," "Making a New Covenant," "Crucified on Calvary," and "Risen to Reign in Glory," strike a spark in our mind and set in motion a series of thoughts that will grow into meaty Lenten messages of our own.

Dr. Clifford Ansgar Nelson, the author of *The Cross Is the Key*, has

been pastor of the Gloria Dei Church, St. Paul, Minn., since 1935. His ecumenical interests have made him active in city, State, national, and international movements where he believed the common task of the Church ought to be asserted. He represented his church at the Edinburgh and Oxford conferences. Immediately after World War II he traveled extensively for eight months through the war-torn countries of Europe in the interest of the Lutheran World Federation. At present he is also chaplain of the Minnesota State Senate.

These facts are helpful in understanding the seventeen essays grouped under the seven chapters which consider the Cross as the key in relationship to the mystery of God, to the soul, to the meaning of life, to the enigma of suffering, to the Kingdom, to the future, and to the kind of world we want. Throughout the book the author gives evidence of deep concern for people who are almost hopelessly confused by the complex problems of the day. He tries to convince them of the folly of trying to live their lives apart from God and encourages them by lifting their eyes to the cross for hope and peace.

Though the book is written for plain and thoughtful people, the pastor will find numerous pages that will stimulate and inspire him. The author has a flair for picturesque language that makes an idea linger in the mind. He calls on modern and older writers, poets, dramatists, historians, and story writers, to help him make his thoughts pointed and penetrating, but not to the exclusion of the Bible. He cites passage after passage from the Scriptures, although none of his essays is based on any specific Bible verse. The author also is a master of a simple, effective style. A number of paragraphs are excellent examples of the use of repetition and of contrast so that people can get a clearer grasp of the thought communicated.

The fact that Christ is the Representative of men on the Cross and that faith in Christ is born through the work of the Holy Ghost by means of the Gospel ought to be stated with more insistence than is the case.

ALEX WM. C. GUEBERT

PSYCHOLOGY OF PASTORAL CARE. By Paul E. Johnson. New York: Abingdon-Cokesbury, 1953. 362 pages. Cloth. \$4.75.

This book, based on Dr. Johnson's personal experience as a pastor and teacher plus current literature in the field of pastoral psychology, covers the whole area of pastoral care, including the pastor himself, calling, group leadership, preaching, general counseling, marriage counseling, religion and health, death, and community work.

Written in clear, simple language, the volume begins with an analysis of pastoral approach either in a problem-centered or person-centered ministry. Proceeding from this point, Dr. Johnson discusses the pastor's work in general and moves on into the specific in the subsequent chapters. He defines pastoral care "as a religious ministry to individual persons in dynamic relationships, arising from insight into essential needs and mutual

discovery of potentialities for spiritual growth." In his chapter on pastoral relationships he gives verbatim interview illustrations which help to clarify the theory of this relationship. Describing the pastor, he points out that "he is to be a physician of souls who will lay aside his defensive prejudices and accept other persons as truly as he would like to be accepted himself in a love that understands and trusts." Dr. Johnson suggests the term "responsive counseling" as a "positive activity in contrast to the negative passivity implied by the term nondirective." In responsive counseling he points out the need for being responsive to every mood, feeling, or attitude expressed. "The responsive counselor listens first and replies briefly, but as the person reveals his true feelings and insights, there will be strategic opportunities for creative assertion in which both discover and declare the way of life."

In chapters on marriage counseling, the ministry of healing, and meeting death, Dr. Johnson presents the needs of such people and suggests possible ways of meeting these needs if the objective of personal growth is kept in mind. As he himself says, much of his insight comes from personal experience in illness.

The chapter on the pastor is one which offers guidelines on some of the ethical and personal situations which confront the pastor.

In general, Dr. Johnson has done a very fine piece of gathering material on the psychology of pastoral care and from the materials tries to lead the pastor to a more effective ministration. Every pastor interested in improving his skills will want to look at this volume to examine himself as well as his techniques. This may be a sensitive area for pastors, and some will prefer to rationalize defenses for their mode of procedure rather than risk self-examination of imperfections and methods of improvement, that their personalities may become as effective an instrument as possible in the Lord's service. The one real weakness in this volume is the lack of a positive statement or description of the means of grace as the power of God through which God Himself operates in the lives of people. Occasionally it is implied, but it is this reviewer's opinion that the book would have been strengthened and its real value to pastors enhanced had he clearly and definitely added emphasis to the use of the means of grace and prayer. The best personality and technique fails to accomplish God's purposes if the means through which God operates in regenerating and sanctifying lives are not employed. The pastor who keeps in mind his responsibility as a dispenser of the means of grace will find Dr. Johnson's book a real aid for developing insights and moving toward growth in personality.

E. J. MAHNKE

PRACTICAL CHURCH PUBLICITY. By Richmond O. Brown. Nashville, Tenn.: Broadman Press, 1953. 176 pages. Cloth. \$2.25.

This book gives a survey of all of the avenues of church publicity. Its most helpful sections concern the writing of newspaper publicity and

the relation to the publisher. Brief sections concern advertising, the parish organ, radio and television, signs and billboards, publicity groups and campaigns.

RICHARD R. CAEMMERER

NEW SERMON ILLUSTRATIONS FOR ALL OCCASIONS. Compiled and edited by G. B. F. Hallock. Westwood, N. J.: Fleming H. Revell Company, 1953. 445 pages. Cloth. \$3.75.

What is "new" in this volume of the indefatigable G. B. F. Hallock is its set of categories, and the method of excerpting quotations of preachers or essayists. Thus the individual illustration or quotation is set inside a larger one. The book thus illustrates a method of finding illustrations, in addition to providing them.

RICHARD R. CAEMMERER

BOOKS RECEIVED

From Baker Book House, Grand Rapids, Mich.:

A DICTIONARY OF THE BIBLE. By John D. Davis. 4th revised edition. 840 pages, 11 maps. Cloth. \$5.95. A photolithoprinted reissue, the first since 1940, of the 1924 edition of this well-known conservative Protestant reference work.

From the Westminster Press, Philadelphia, Pa.:

AGAPE AND EROS. By Anders Nygren, translated by Philip S. Watson. 764 pages. Cloth. \$7.00. This well-known work by the present Bishop of Lund is one of the great monuments of Swedish Lutheran theological scholarship in our century. It has profoundly influenced English-speaking theologians of all denominations since the publication of an English translation, of which Part 1 appeared in a somewhat abridged version by the Rev. A. G. Hebert, S. S. M., in 1932 while Part 2 was done by the brilliant Methodist scholar who has done so much to make Luther better known to British Christians in our time, the Rev. Philip S. Watson, in 1938—1939. The present edition combines the three volumes of the earlier translation into one and includes a new translation of Part 1 by the Rev. Mr. Watson. The discussion during the past two decades of the issues raised in *Agape and Eros* have in no way detracted from the abiding significance of this study, nor, as Bishop Nygren points out in his "Author's Preface," has it caused the latter "to abandon [his] original position at any point." In making this unabridged English translation available at this time, the American publishers have put the English-speaking theological world into their debt.

HOW TO PLAN THE RURAL CHURCH PROGRAM. By Calvin Schnucker. 158 pages. Cloth. \$2.50.

From William B. Eerdmans Publishing Company, Grand Rapids, Mich.:

THE VIRGIN BIRTH OF CHRIST, or, THE KEYSTONE OF CHRISTIAN DOCTRINE. By H. A. Hanke. 52 pages. Paper. 60 cents.

THE SELF-DISCLOSURE OF JESUS: THE MODERN DEBATE ABOUT THE MESSIANIC CONSCIOUSNESS. By Geerhardus Vos, edited by Johannes G. Vos. 311 pages. Cloth. \$4.00. As an act of filial piety, Dr. Johannes G. Vos has edited one of his father's most important works, in which the distinguished Princeton Theological Seminary professor carefully answered the liberal attack upon the Messianic self-consciousness of our Lord. The changes made by the son in his father's work are merely verbal and in no way alter the thought content of the original, which was first published in 1926. Indexes of names, subjects, and Scripture references add to the value of this new edition.

THE PHILOSOPHY OF REVELATION: THE STONE LECTURES FOR 1908—1909 AT PRINCETON THEOLOGICAL SEMINARY. By Herman Bavinck, translated by Geerhardus Vos, Nicolas M. Steffens, and Henry E. Dosker. 349 pages. Cloth. \$3.50. A photolithographed reissue of the original edition of a series of papers by the distinguished Dutch Reformed theologian-philosopher of the Free University of Amsterdam, in defense of the thesis that the world cannot be explained without God and that physics, history, psychology, and the other disciplines of science and philosophy all presuppose metaphysics.

THE NEW BIBLE COMMENTARY. Edited by Francis Davidson, Alan M. Stibbs, and Ernest F. Kevan. 1199 pages. Cloth. \$7.95.

FAITH AND JUSTIFICATION. By G. C. Berkouwer, translated from the Dutch by Lewis B. Smedes. 207 pages. Cloth. \$3.00.

THE WORLD'S RELIGIONS. Edited by J. N. D. Anderson. 208 pages. Cloth. \$2.50. A reissue of the second edition (1951) of a symposium by eight British scholars who furnish brief factual accounts of the history, philosophy, and practice of Animism, Judaism, Islam, Hinduism, Buddhism, Shinto, and Confucianism. An epilog by the editor relates these religions to the Christian faith.

From Zondervan Publishing House, Grand Rapids, Mich.:

COMMENTARY ON THE PROPHECIES OF ISAIAH. By Joseph Addison Alexander, with an introduction by Merrill F. Unger. 974 pages. Cloth. \$8.95. This is an unaltered reprint in a single volume of Dr. John Eadie's two-volume revised edition of 1875 of what has been called one of the "best commentaries on Isaiah of any age or language." By way of introduction to the 1953 reprint, Dr. Unger has added a two-page appreciation of Professor Alexander.

THE DOCTRINE OF THE ATONEMENT AS TAUGHT BY CHRIST HIMSELF. By George Smeaton, with an introduction by Wilbur M. Smith. 502 pages. Cloth. \$5.95. Long difficult to procure, the present title is a complete and unabridged reprint of the second (1871) Scottish edition, to which Dr. Smith has added a brief biographical preface.

SAINT PAUL'S EPISTLE TO THE PHILIPPIANS. By J. B. Lightfoot. 350 pages. Cloth. \$3.50. A reissue of the original (1913) London edition of one of the standard commentaries on Philippians.

From the Society for the Promotion of Christian Knowledge, London:

THE CHURCH OF ENGLAND AND THE CHURCHES OF NORWAY, DENMARK, AND ICELAND: REPORT OF THE COMMITTEE APPOINTED BY THE ARCHBISHOP OF CANTERBURY IN 1951. 35 pages. Paper. 4/6.

From Charles Scribner's Sons, New York:

ACCORDING TO THE SCRIPTURES: THE SUB-STRUCTURE OF NEW TESTAMENT THEOLOGY. By C. H. Dodd. 145 pages. Cloth. \$2.75.

From the Herald Press (Mennonite Publishing House), Scottdale, Pa.:

EASTWARD TO THE SUN. By Sanford Calvin Yoder. xi and 221 pages. Cloth. \$2.85.

From the Tyndale Press, London:

THE COVENANT OF GRACE: A BIBLICO-THEOLOGICAL STUDY. By John Murray. 32 pages. Paper. 1/6.

From Augsburg Publishing House, Minneapolis, Minn.:

BEYOND TODAY (Over de Høye Fjelle). By Rolf Thomassen, translated by Torggrim and Linda Hannaas. 163 and VII pages. Cloth. \$2.50.

From Prentice-Hall, New York, N. Y.:

YOU CAN BE HEALED. By Clifton E. Kew and Clinton J. Kew, with an introduction by Norman Vincent Peale. 186 pages. Cloth. \$2.95.

IMMORTALITY: THE SCIENTIFIC EVIDENCE. By Alson J. Smith. 248 pages. Cloth. \$3.00.

From Moody Press, Chicago:

THE PASTOR AND HIS LIBRARY. By Elgin S. Moyer. 160 pages. Cloth. \$2.50.

PROTESTANT CHRISTIAN EVIDENCES: A TEXTBOOK OF THE EVIDENCES OF THE TRUTHFULNESS OF THE CHRISTIAN FAITH FOR CONSERVATIVE PROTESTANTS. By Bernard Ramm. 252 pages. \$3.50.

A COMMENTARY ON THE PAULINE EPISTLES. By Charles B. Williams. 507 pages. Cloth. \$5.95.

From Abingdon Press, New York:

FIRE IN THY MOUTH. By Donald G. Miller. 160 pages. Cloth. \$2.50.

PREACHING ANGLES. By Frank H. Caldwell. 126 pages. Cloth. \$2.00.

GETTING TO KNOW GOD AND OTHER SERMONS. By John A. Redhead. 126 pages. Cloth. \$2.00.

A JOURNEY INTO FAITH. By Thomas S. Kepler. 160 pages. Cloth. \$2.50.

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP. By Ilion T. Jones. 319 pages. \$4.50.

From Baker Book House, Grand Rapids, Mich.:

THE MINISTRY OF ANGELS. By A. S. Joppie. 97 pages. Cloth. \$1.50.

101 SELECT SERMON OUTLINES. By Charles J. Vaughan, Joseph S. Exell, Charles H. Spurgeon, Charles S. Robinson, and others. 95 pages. Cloth. \$1.75.

From Muhlenberg Press, Philadelphia:

DIARY OF A DISCIPLE: A CONTEMPORARY'S PORTRAIT OF JESUS. By William C. Berkemeyer. 219 pages. Cloth. \$1.75.

From Philosophical Library, New York:

A FOUNDATION OF ONTOLOGY: A CRITICAL ANALYSIS OF NICOLAI HARTMANN (Zur Grundlegung der Ontologie: Eine kritische Auseinandersetzung mit Nicolai Hartmann). By Otto Samuel, translated by Frank Gaynor. 155 pages. Cloth. \$3.75.

THE DAWN OF THE POST-MODERN ERA: DIMENSIONS OF HUMAN LIFE IN THE LAST HALF OF THE TWENTIETH CENTURY. By Elwyn Judson Trueblood. 198 pages. Cloth. \$3.75.

GREAT SYSTEMS OF YOGA. By Ernest Wood. 168 pages. Cloth. \$3.50.

BODY-MIND AND CREATIVITY. By J. Herbert Blackhurst. 186 pages. Cloth. \$3.00.

From Harper and Brothers, New York, N. Y.:

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE. By Albert C. Outler. 286 pages. Cloth. \$3.50.

INTRODUCTION TO RELIGION. By Winston L. King. 563 pages. Cloth. \$6.00.

UPPER ROOM ON MAIN STREET. By Harold Blake Walker. 191 pages. Cloth. \$2.50.

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